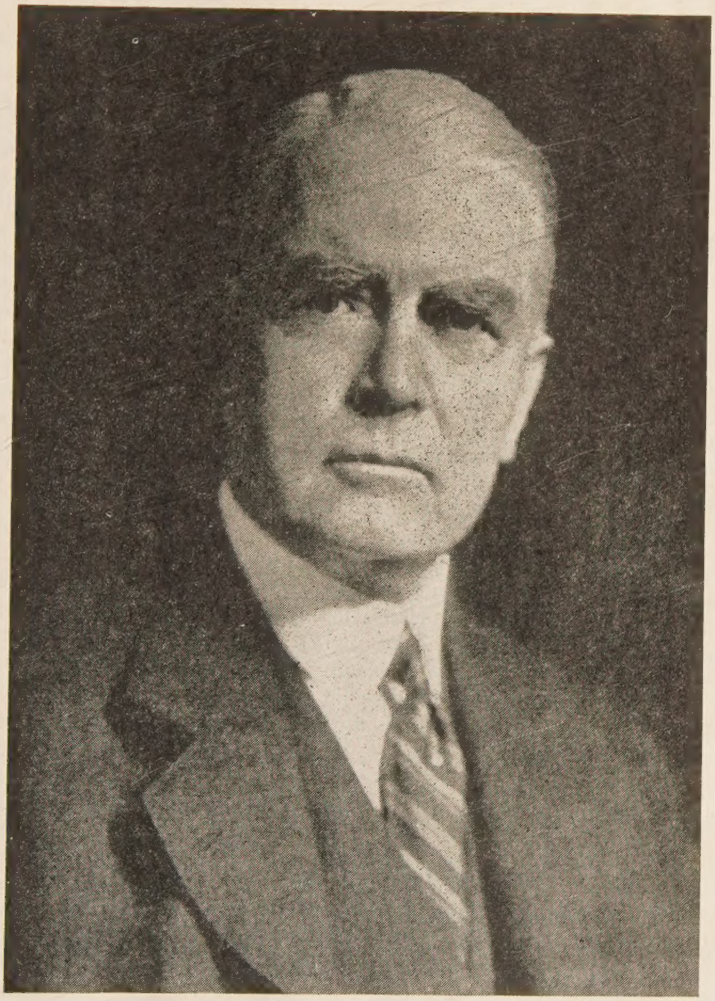
ZIONS HERALD

Jan 4.
Union Theo.Library
Broadway at 120 St.
New York,N.Y.

the
LOGICAL SEMINARY
New York
DEC 7 1948



Dr. John R. Mott

Recipient of the 1948 Zions Herald Award for Methodist Churchmanship

DECEMBER 1, 1948

FROM COVER TO COVER

HAS RELIGION LOST ITS POWER? asks the Rev. James H. Laird, minister of Wesley Methodist Church in Amherst, Mass. ..... Page 1131

"AMAZING" IS THE WORD FOR HARRY, says the Rev. James R. Uhlinger, minister of St. John's Methodist Church in Davenport, Iowa. ..... Page 1132

A THEOLOGUE LOOKS AT HIS SCHOOL, the address of the Rev. Forest W. Howell, Oxnam-Liebman scholar for 1948-49 at Boston University School of Theology and assistant minister of Central Methodist Church in Brockton, Mass., at the annual students' night at the Boston Methodist Social Union. ..... Page 1136

A CLINIC IN LABOR-MANAGEMENT RELATIONS reported by the Rev. Charles E. Schofield, formerly president of Iliff School of Theology in Denver, Colo., and now editor of Adult Publications of The Methodist Church. ..... Page 1137

"I WAS A METHODIST, TOO," a story about the president of the Korean Government written by the Rev. Thoburn T. Brumbaugh, former missionary of The Methodist Church in Japan, and now associate secretary of the Division of Foreign Missions of the Board of Missions and Church Extension of The Methodist Church. .. Page 1141

MUST ORDINATION BE DULL? asks the Rev. Alexander Carmichel, Dewitt Community Church, Dewitt, N. Y., and the Rev. C. Philip Torrance, West Genesee Street Methodist Church, Syracuse, N. Y. ..... Page 1142

READERS WRITE

Praying Naturally

Ruth Conner, newly appointed missionary to Brazil, sends this as one of her early impressions: "I visited a class of 10-year-old girls in the Methodist Sunday school in Campinas, where I am studying Portuguese. Before the teacher began the lesson, she asked one of the twelve girls to lead in prayer. And then, as the little ones stood before their chairs, I watched a little lady in gingham dress and pigtails put her hands to her eyes and pray aloud without a moment's hesitation. I did not know enough of the language to understand all she said. I did know that praying was no novelty to her."

(Miss) Elizabeth M. Lee,
Woman's Division of Christian Service
New York City.

Cordially Yours

You gave generously of your space to review my book, "What Next for the Negro?" (Z. H. Nov. 10th).

Just why you chose to pass over its documented discussion of the Negro's place in society, education, industry, politics, morals, health and religion to concentrate on the proposal of voluntary assisted resettlement is not clear, but so be it! You would ban the book for advocating such procedure.

Would you also ban Thomas Jefferson for this?: "Nothing is more certain than that these people are to be free; nor is it less certain that the two races, equally free, cannot live in the same government."

Would you ban Abraham Lincoln for this?: "I am not, nor have ever been, in favor of bringing about in any way the social and political equality of the white and black races. I am not, nor have ever been, in favor of making voters or jurors of Negroes, nor qualifying them to hold office."

Or Lincoln for this?: "There is a physical difference between the white and black races which, I believe, will forever forbid their living together as equals."

Or Lincoln for this?: "Why should you leave this country? We have between us a broader difference than exists between almost any other two races. Go where you are treated best, and the ban is still upon you."

Or Lincoln for this?: "I cannot make it better known than it already is that I strongly favor colonization" (through a constitutional amendment, if necessary).

Or Madison, Monroe, Clay, Grant and many others for urging this course?

My conjecture is that you will just ban this letter, instead.

Lawrence W. Neff,
Emory University, Ga.

Reply To Mr. Clay

In reply to the letter of the Rev. H. Newton Clay, Saugus, Mass., printed in Zions Herald of Nov. 10th, we have only this to say:

The allowance of time for the delivery of the letter was too short. Nevertheless, most of the letters were aimed to reach the church before October 24, and did so. We had been assured by the service room that the letters would be out, and such postage used as would guarantee their delivery for the Sunday of Oct. 24th.

It is true that some letters, such as that received by the Rev. H. Newton Clay, arrived many days later. In any circularized mailing which is sent by any concern there will be a percentage of letters which do not arrive on time, and a smaller percentage which arrive many days after. However, w any letter should be nine days late — indic ing that it took fourteen or fifteen days go from Chicago to Saugus, Mass. — can accounted for only by delays in mail, sh ment of pieces of mail to wrong addresses the post office, or by wrong addresses in pastors' list where corrections may not ha been made. The last named is very rare changes in pastorates are made on addres graph plates very promptly after they received by Pastors' Files which serves all World Service agencies.

I understand the irritation caused in ca where this lateness occurred, and sympathi with Mr. Clay and others whose mail m have been received late.

(Rev.) Charles F. Boss, Jr.
Executive Secretary
Commission On World Pe

Help Available

Here are some data on the teams wh will be going out from Boston Univer School of Theology this year to serve nearby local churches.

In the first place the name of the te will be "Methodist Youth Fellowship Tea Another innovation is that the teams wil composed of students from the Schoo Theology and members of the Boston U versity Wesley Club. This means that th will be undergraduate students as wel theologues. It means also that there probably be girls as well as boys on the te There will be four persons on each tea

Another new item has to do with schedule. Each team will work in a l church for three consecutive Sundays. first series will be Feb. 6, 13, and 20. second will be Feb. 27, March 6, and 13. primary purpose of these teams is to the youth, and adult workers with youth local churches, to discover and train work study the curriculum, and plan a progr for the future.

Yet another new feature is the fact that School of Theology is working with the N England Conference Methodist Youth lowship on this program. The Fellows Team committee is composed of Sam H rick, Boston University School of Theolo chairman; Lewis Beckford, Mount Ver Students' Association; Miss Edith Jordan, ecutive secretary, New England Confere Board of Education; William Ogle, N England Conference director of youth wo and Miss Claire Sanders, president of New England Conference M.Y.F.

Pastors or others who are interested securing services of a Youth Fellows Team should write immediately to Sam H rick, Director of Supervised Field Work, ton University School of Theology, 72 Vernon Street, Boston 8, Mass., for an plication form.

(Rev.) Sam Hedric
Boston University School of Theol

Has Religion Lost Its Power?

JAMES H. LAIRD

the 11th chapter of the gospel according to Matthew ave an interesting incident related in which the two characters are Jesus and John the Baptist. John has put in prison; sitting there with little to do but think, gins to have doubts, wondering whether Jesus is the awaited Messiah or not. (At least Jesus had not d out to be the kind of Messiah that John had ex- d.) So John sends two of his disciples to Jesus with uestion: "Art thou he that should come, or do we for another?" Jesus answers, "Go and report to John you hear and see." Jesus' answer in effect was an tion to the disciples to face the facts, report them to and let him draw his own conclusions.

ently in one of our national magazines, a professor ilosophy in one of our large universities asked the on, "Has Religion Lost Its Power?" and answered the affirmative. In a sense he was playing John to ntemporary religion, asking religion whether it was e who could save us or whether we should look for r means of salvation. There is one point on which and the professor would agree; for the professor des his article saying we must face the truth. I am esus would be in hearty accord with this. He said "Ye shall know the truth and the truth shall set ee." Some of his latter-day disciples have been of the truth; Jesus never was. "Go and report to what you see and hear." Don't make up anything, relate the truth, tell the facts; no stronger support led.

of the facts of our day is that the voice of the pro- calling for the discard of religion is not the only ve hear. There are many other voices being raised day calling not for the dismissal of religion but for n to it. And these voices are the voices of educated en of vast erudition and learning, men of profound t who by no stretch of the imagination can be called pleaders. These men I speak of are not clergymen rather they are men eminent in other fields of or.

, for example, is Professor Pitirim Sorokin, for fif- rs head of the department of social sciences at Har- niversity. While Hitler marching across Europe m clouds were gathering in the Pacific, Dr. Sorokin d the human situation in a book which he called Crisis of Our Age." In his book he studied the panorama of modern human history. The final of his book he devotes to considering the way he crisis. This is a social scientist speaking now, at is his answer? "There must be," he writes, "a in the whole mentality and attitudes in the direc- he norms prescribed in the Sermon on the Mount." ght imagine that a sociologist would call first for auling of our social institutions, and although this involved, Dr. Sorokin with keen insight sees that lem is basically one calling for religious motiva-

Listen then to another voice. Again this is no preacher talking, but a highly skilled scientist, a French physiologist and biologist of world renown, the late Dr. Lecomte du Noüy. Dr. du Noüy studied as a young man under Pierre and Madame Curie and later under Dr. Alexis Carrel. One of du Noüy's feats of research for which he is justly famous is the mathematical expression of the process of the healing of wounds in human flesh. Last year Dr. du Noüy published a book in which he explored the meaning of the concept of evolution. The book, entitled "Human Destiny," studies the whole idea of the evolution of life upon the earth, the evolution of man, and the human predicament. In the final chapter of his book this famous French scientist expresses this conviction: "If we have read the signs of the times correctly, or even if we have exaggerated some of the symptoms, the only salvation for mankind will be found in religion."

One of the intellectual giants of our day is Arnold Toynbee. Dr. Toynbee is the author of the monumental "A Study of History," six volumes of which have been published, to be followed by three more volumes on which the professor is now at work. In his work, Professor Toynbee studies the rise and decline of some twenty-one civilizations that have appeared in the course of human history. From his researches Professor Toynbee concludes that the basic cause of the disintegration of a civilization is religious in nature. Before a civilization declines outwardly, its people disintegrate inwardly, suffering from what the historian calls "schism in the soul." It is this scholar's belief that if our Western civilization is to be saved, it must be put back on its religious foundations.

Let us listen to one more voice. This again is a scientist, an American scientist, Dr. Edmund W. Sinnott. Dr. Sinnott is dean of the Sheffield Scientific School at Yale University, president of the Association for the Advancement of Science and one of the country's leading botanists and geneticists. Just one year ago, on Oct. 17, 1947, the school of which Dr. Sinnott is dean celebrated its centennial, and the dean gave the major address. In his speech he pointed out that man's mastery of the material world had far outstripped his mastery of himself. And what could save us? No mere advance in intellectual power, no social mechanism, no economic system. "Let us face the fact," Dean Sinnott told the assembled scientists, "that what the world must have is a fuller cultivation of those qualities which are best termed spiritual."

"Go and report what you see and hear," said Jesus, and what I hear is a sociologist, a physiologist, an historian, and a botanist, who are leaders in their respective fields saying with a unanimous voice that what is needed is more religion. Religion has the power to commend itself to these thinkers; far from being powerless, religion, in their estimation, alone has the power to save us.

What kind of religion? There are religions and there are religions. There is good religion and there is bad religion. Religion is a blanket term and needs further defini-

tion. Let me, therefore, be quick to say that some of the practices and modes of thought which masquerade under the name of religion are indefensible. I would not knowingly give five cents of my money or ten minutes of my time to further some types of Christianity. In this indefensible category I would place religion that has been reduced to mere ritual, a religion that is all ceremony and no service; also religion that is no more than intellectual assent to certain propositions about God and man; the religion which is purely a personal affair between a man and his God; and the religion which quibbles over interpretation of the Scriptures while forgetting the weightier matters of mercy and justice and love.

John Ruskin said the test of a nation should be not its wealth, its gold, its jewels, or its natural resources, but its men. The test of a religion too should be the men that it produces. Has religion lost its power? Well, let us look and see if it has produced any men of note in this generation. In this we cannot be content to look into the past, to the Middle Ages, or the time of Wesley, or even in the last century. Are there any alive today, this hour, whose spirit the world might emulate to its everlasting benefit?

"Go and report what you see and hear." I see Muriel Lester living in the Bow district of London, a congested slum area. For over 30 years Miss Lester has been living here teaching the people how to live under depressing circumstances. With money left by her father, Miss Lester built a social center, Kingsley Hall, named in memory of her brother who lost his life in the first World War. When Gandhi came to the London Conference on Indian Affairs in 1922 he chose to live at Kingsley Hall. Miss Lester has been called "the Jane Addams of London" because through her work she radiates the spirit of hope and inspiration among these hapless people.

Are there any others? Yes, if we go into deepest Africa we can see a man who has been called "the greatest man in the world," Albert Schweitzer. Here among the poor black natives dwells Dr. Schweitzer, healing the sick and telling of the love of God. A man who turned his back on all the world held dear to serve his fellow men.

I see Dr. Frank Laubach. About 33 years ago Dr. Laubach went to the Philippines as a Christian missionary. After 15 years there, he began to work among the Moros on the island of Mindanao. He discovered that most the Moros were illiterate and it troubled him. Did yo ever stop to realize what a world of literature would closed to you if you couldn't read? Laubach developed system of adult education to teach those people how read. That system he has taught to others and because Frank Laubach hundreds of thousands who once we illiterate can now read.

I see Toyohiko Kagawa working in Japan. He gave a family fortune to be a Christian and live in the slums Kobe. Here he taught the people to make the best their lot while he did all in his power to better that l With royalties from his books, he established social sett ments in Kobe, Osaka, and Tokyo. He worked to bett public health, improve agricultural production, and form industry. He labors still in Japan for the betterme of his people in the name of Christ.

Dare we say religion has lost its power when it c produce Christian characters like Muriel Lester, Alb Schweitzer, Frank Laubach, and Toyohiko Kagawa? though we must confess that much which passes for ligion is powerless to save our age, we must go on to adm that the religion of these great characters, if it were mu plied many fold, might be of saving grace in this h of need. When men such as were quoted earlier sp favorably of religion, we may well believe it is of relig such as these modern saints possess that they speak.

What are the marks of such religion? Briefly, it is a ligion that is sensitive to the needs of men — whe slum dwellers in London or Kobe, black men in Afr or Moros in the Philippines, or men and women in own town; it is alive to the sufferings of others. On religion that recognizes its social responsibility can s this day. Too, that religion must be willing to sacrifice meet the need. Finally, it must be centered in God, source of our strength. Has religion lost its power? W it has passed by on the other side of human need, when it has dwelt in isolated comfort unwilling to sh its privilege, yes; when it has strayed away from God, But when religion has struck out to meet human n when it has faced tasks too great for human resources a fallen back on God, then religion has proved to be most powerful force on earth.

"Amazing" Is The Word For Harry

JAMES R. UHLINGER

America has never shifted its psychological mood as swiftly in a matter of a few hours as it did when the recent election results came in:

That which could not happen did happen. The self-appointed election prophets and the expert analysts of public opinion were confounded to the last man. Even his own party leaders were wrong in their estimate of the man who was supposed to lead them.

What a rude shock the election was to the expanding field of academic sociology and applied civics. Such an upset simply cannot take place under the very nose of our new methods of research, sampling and analysis the experts — but it did!

Even more significant is the manner in which the tion opened its sleepy eyes, shook its dazed head, rallied immediately to acclaim the man it had so gro under-estimated. Like the crowd at the football ga that spontaneously cheers the midget half-back who m aculously bursts through the burly giants, so American all political parties admired their down-to-earth fell citizen who came through against hopeless odds.

In October of 1943 the Methodist men of First M

Church at Shenandoah, Iowa, needed a colorful r to open their lecture series.

ew weeks earlier the minister, the Rev. James R. ger at that time, had an idea that some good speech be lined up out of Washington, D.C., though it ecidedly a shot in the dark.

denly long distance calls from Washington an- ed that Senator Harry S. Truman of the Senate's Profits Investigating Committee was in the mid- nd that he would speak at the banquet on Oct. Moreover, a coast-to-coast radio broadcast over the Network of 128 stations would carry the address. demonium broke loose in the Methodist church enandoah! More phone calls from Washington, s City and other cities — telegrams — special de- letters — radio technicians and equipment — poli- — everything turned up at once.

hat time the nation was watching the work of the igating Committee as everyone watches Russia and sky today. It was a Republican community, but nd there a Democrat stood out against the crowd. dists were not so sure a Democratic politician should in the church, though every assurance was given olitics of a partisan character would not enter the e. (Harry S. Truman is the only President of the l States who ever spoke in Shenandoah!)

was there before anyone knew it, walking up and the streets of the business district looking things himself. The postmaster (Democratic appointee) ortified to learn that the reception committee had l him entirely as they blinked themselves awake heir morning coffee. Harry, true to custom, was ly in the morning getting the jump on the world eral.

day was a nightmare of long distance calls and ms for Harry. His committee and legal advisors ashington were feeding in the latest findings and him just how far to go. The opposition in the of big business and war manufacturers were plead- r caution. Harry was taking it all in stride.

Des Moines Register and the *Omaha World Herald* th been informed by the minister about the signifi- of the speech, but they both decided that it was orth sending a reporter and photographer, so they long distance to find out in advance what the Sena- s going to say. The local paper was Republican, remained loyal to its name.

vent through the hectic hours unruffled and serene. before the broadcast when technicians were rush- adly about checking time connections and cues broadcast, Harry sat down quietly with the min- the study.

question was, "What do the church people think shington?"

it's a mixed attitude — some good, some bad — are indifferent," the minister replied.

l, they don't realize how much we who are in gton depend on them. Every pressure group is us around as hard as possible, but we like to feel that there are plain, ordinary, masses of citizens for whom we are attempting to build a secure nation and a happy way of life. You know," said the future President, "one little note of friendly advice that voices an honest opinion of an average citizen means more to us than all these mimeographed pressure documents with thousands of names attached. One letter in longhand from an average citizen is what we search for in the mail."

Senator Truman went on to say, "'I wish the church people would keep confidence in their representatives at Washington. They ought to write often, to inform them fully, and to see that they carry out the will of the people back home in all America."

Soon afterward he was out there on the platform before the battery of microphones spatting out like a machine gun against the huge profits the plane manufacturers were then taking out of the public as revealed by his committee investigations.

His speech notes that evening were a jumbled mass of double-spaced, typewritten copy with frequent longhand insertions. One paragraph was a telegram just in from Washington with fresh factual material. Rather than scaling down his address, he was obviously pushing the intensity of the attack just as far as the actual facts would permit. He threw plenty of leather with a fist behind it, and no punches were held back. The final plea was for the average American to arouse himself and become active again in American democracy.

The broadcast was not phenomenal. Many people stayed home to hear it over the radio before they turned out the lights to go to sleep. After all, it was just Harry S. Truman from Independence, Missouri, about a hundred miles south, who was speaking.

So a President-in-the-making came to the Methodist church in Shenandoah much in the same way that he came to many unsuspecting people of the United States in November, 1948.

"Amazing" is the word for Harry. — Reprinted from *St. John's Tidings,* Davenport, Iowa.

SUNSET IS SUNRISE

to

Dr. William Marshall Warren

Claflin Keyes

Another dazzling blue-gold day is done!
So radiant was each hour's brilliant glow,
We with unfeigned reluctance watched it go,
So perfect was it since the rising sun!
Now, shrouded here by shadows night has spun,
At this same time in distance lands we know
The dawn turns rose, rejoicing songs will grow, - -
"Behold the sun! Another day's begun!"

So, too, the sun of life must sink and set;
As we, reluctant, strive to hold it fast
It joyously arises other where.
Before earth's scenes and boundaries we forget,
Before beloved voices fail at last,
A rapturous welcome greets us over there!

ZIONS HERALD

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE
Editor

Special Contributors

CLARENCE F. AVEY
CHARLES D. BRODHEAD
H. ELLIOTT CHAFFEE
CHARLES M. MCCONNELL
RAYMOND H. HUSE
HAROLD W. RUOPP
RALPH W. SOCKMAN
WILLIAM L. STIDGER

Subscriber to Religious News Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXVI Boston, Dec. 1, 1948 NUMBER 48

Award For Methodist Churchmanship

Tonight more than three hundred people will gather at Hayden Memorial Hall at Boston University to honor and to hear one of the world's best known Christian laymen: Dr. John R. Mott. This heroic man who still leads vigorously in the quest for ecumenical co-operation has seen the fulfillment of many dreams. He has lived for eighty-three years and from his youthful days at Northfield where he was inspired by Dwight L. Moody until the very present hour, he has led men everywhere to an inspiring concept of world churchmanship.

The ZIONS HERALD award given each year is a beautifully bound copy of the Bible. Embossed on its cover is the following inscription:

1948
ZIONS HERALD
Methodist Churchmanship Award
John R. Mott

We are proud of Dr. Mott and believe that his recent election as Honorary President of The World Council of Churches is an international testimony to the achievement of this great layman. By giving him our 1948 award, we add our praise to this stalwart son of the Christian Church.

Because They Could Play Football

Both Yale and Harvard have elected Negroes to r sponsible places on next year's football squads. The boys were selected because they were outstanding foo ball players and not because they happened to b Negroes.

This is a sound principle in a democracy and illu trates one reason why we so enthusiastically suppo a national Fair Employment Practices Act. Whe people can be chosen for employment because of the ability in that job, rather than because of race o creed, we will begin to establish an intelligent bas for democratic and efficient industry. Some emplo ers refuse to hire Negroes, Jews, Protestants, or Cath olics, because they fear the possible resentment o other workers. Testimonies from employers ever where, and from labor organizations throughout th states where F.E.P.C. is used, prove that employme on the basis of ability is far better than on the bas of quotas or discrimination.

Un-Americanism Up To Date

Last week the House Committee on Un-Americ Activities really came up with an amazing statemen They listed the Epworth League, among others, un-American! This shows some amazing techniq in investigation and ought to give most people rather clear indication of how sure of facts this le smear committee really is.

We need not remind Methodists that for nea ten years there has been no Epworth League. T Methodist Youth Fellowship became our new you organization when we united The Methodist Ep copal Church, The Methodist Protestant Church, an The Methodist Episcopal Church, South, in 1939. Th Epworth League was the youth organization of th Northern Methodists prior to that unification. Sure if the House Committee on Un-American Activiti meant that the Methodist Youth Fellowship was place where "Communists dig in," they would hav run into the name of the organization at some plac It seems clear that the committee contented itse with no investigation but satisfied itself with gossi and not facts.

This smear campaign conducted by the lame duc committee of Congress is funny up to a point — bu tragic when considered in the light of the legal pr tection it enjoys while it bandies about with its i responsible charges. The committee, in its bookl entitled "100 Things You Should Know About Com

ism and Religion," has produced a document that not be challenged in any court of justice because its e little authors are able to hide behind Congressal immunity. It attacks without facts the Methst Federation for Social Action as a "tool of the mmunist Party, denounced by numerous loyal hodists."

he booklet is not yet ready for public distribution, has apparently been turned over to only part of American press. Smear experts have the entire text that a great amount of public interest can be sed in the document prior to its general distribu- Protestantism bears the brunt of the committee's k, yet it claims that religion is not under any of investigation by the House Committee on Unrican Activities.

the American people are to be so smeared as the estants have been smeared in this document, then ave a dark day ahead of us. The attack on the orth League — dead for ten years — is a sample e accuracy of the House Committee. Needless to ve should demand the abolition of these political -hunts at once and turn over all investigation of mericanism to the Federal Bureau of Investigand the Attorney General. Picayune politicians ot qualified to do the necessary work in these igations and the American people should not be cted to these irresponsible and slanderous attacks.

emorandum To The Federal Council

lay the Federal Council of Churches meets at nati, Ohio, for its fortieth anniversary. We conate it upon this achievement, but more than just atulations, we express the hope that it will con- to progress towards its true ecumenical stature. Federal Council is still burdened with many ent programs of denominational appeasement. fraid lest some of its constituent members will nded. It still has before it the task of constitut- offensive attack against the larger areas of hu- 's ills. If it is true that life begins at forty, then uld hope that the Council of Churches will to really live in realms of realistic leadership. uncil must be more than a theological appease- ociety, — it must be a leader in co-operative orks in all of the areas of human need.

news releases from the Federal Council do not e whether the Universalist Church application mbership is to be considered. We know that the Universalists have not withdrawn their application and the burden of proof rests entirely with the council as to whether or not it is ready to be ecumenical instead of theological in its view of church unity. It is up to the Federal Council of Churches to prove to America that it is bigger than theological differences. The Universalists by their patience and broad spirit have already proved that they are not to be stopped by the sectarian expediency.

The Universalist application is somewhere in the files of the Federal Council. We will anxiously await news of what the council will do — or not do — with this extremely important case.

We would memorialize the Federal Council on the subject of leading in co-operative good works. The sorry picture of Protestant failure to adequately provide for Europe's displaced persons is before us. Church World Service needs more than a commendatory salute from the Federal Council in its lone efforts to provide for these needy people. The Jews of America are prepared and the Roman Catholics of America are prepared to receive all the displaced persons who can be admitted, — why not the Protestants? The council will face this responsibility, we are sure, but it must do far more than satisfy itself with prosaic resolutions. The council should project programs of action that will command the enthusiastic financial support of its constituent denominations. Its discussions on how to get more lay participation and leadership in the church should bring forth some reasons that will make laymen want to participate. Its plans for a united evangelism must not get waylaid by conservative theology or liberal indifference. Its discussions of programs and policies in the field of human rights must be more than diagnoses: an evangelical zeal for civil liberty should spread throughout all of Protestantism. Discussion on what to do with juvenile delinquents must produce some guideposts and specific suggestions for churches so that we may move with confidence into this area of service.

The Federal Council of Churches is our one great hope for a march out into a confused world with the message of redemption. We cannot go on calling out to the world from inside our several sectarian shells: we need the kind of leadership that will inspire all of us to serve the neediest areas with the very best abilities we have. We have a right to expect the council to be bigger than any of its constituent parts and better than the sum total of all its parts: this will be so when the council leads and ceases to follow.

A Theologue Looks At His School

FOREST W. HOWELL

Tonight, as a representative of the student body, I am raising a question for our thought. What word is there from the students to indicate the status of theological training at the Boston University School of Theology? What is the morale of the student body? Is there increasing satisfaction among the students?

The answer that I shall give to that question will not be a traditional one. Many of you here tonight may recall — and perhaps with some nostalgia — that several years ago, the School of Theology night at the Social Union was a night in which the students knocked out and stretched out the school administration and professors and left them lying formally in state. I think modern techniques of educating professors have changed. Now we work up clever skits about them for our parties at school or just adopt the policy of passive resistance. All this goes very nicely with our pacifist spirit. So tonight there will be no embalming session.

Rather, much to the contrary, I wish to report in all sincerity, and I am sure, with the whole-hearted support of my fellow students, that student morale is now at the highest it has been in the last five years. The indications are that it will continue to rise under the able administration of our genial and far-sighted dean. We are dealing now with a Beacon Light of Prophesy direct from Beacon Hill and not with politics.

A main element producing the new morale is the thorough organization of the government of the school on a student basis. There is no area of student interest or of school activity that may not be democratically considered by the students. In a new way students are helping to shape the policies of the school. The concrete evidence of the spontaneous student response to this new right is the recent participation in the building fund campaign. Through student committees over $10,000 was raised from the students and their friends. Well over three-quarters of this sum was pledged directly by the students themselves. When the new building is finished, the Prayer Chapel in the main building will be a center of spiritual power symbolic of the interest and devotion of the students, many of whom shall never inhabit the building but whose attachment to the School of Theology has taken on profound depth over the past few years.

One might multiply illustrations for some time on the democratic administration of school life, but another element also stands out. Constant reorganization of the faculty and curricula has made our school once more attractive due to the genuine value of its training program. The extension of the departments of homiletics, religious education and clinical psychology, with the maintenance of high standards in the other departments has greatly broadened and deepened theological training at our school. We are certainly not embarrased to recommend our school to serious minded students now ready to enter seminary.

Therefore, while the kingdom of God has not quite arrived, we can unequivocally say that there is a real satisfaction with the hopeful trend in theological training the school and there is a confidence that even greater da are ahead in the immediate future.

There is real joy in knowing that next fall the ne building will be completed and ready for occupatio There is more joy among the present students, by the wa than among some of you graduates. The gloomy real of the present study conditions has not yet passed in the sentimentality of blurred memories for us.

But along with the elation over the expected new buil ing there comes a fear, a fear that luxury may dull t social conscience. This fear should come not only to t students, but it is a fear that ought to be present in t church always. In a peculiar sense is this true for a gre and successful church like The Methodist Church. It great to glory in the 9,000,000 strong and the property a wealth of the church, but we must recognize that t statistical fallacy is the most insidious evil that spiritual must combat. It so easily confuses things with the fru of the spirit.

There is an old saying: Nothing succeeds like succe It would not have become a proverb if there had not be some truth in it, but for our purposes tonight I think can see also a possible truth in a rephrasing of that prove Nothing fails like success. Consider how true this was the Nazi occupation of defeated countries. John Steinbe writes about it in "The Moon Is Down." The supe strength of the German army brought success in the fi stages of occupation. But with success came ease and wi ease came complacency and relaxation. But those w were striving for release never became still in their qu for freedom. While the occupying forces became du and duller, the occupied people became sharper and sha er. Then, when success had produced its most indifferen moment, the oppressed rose up and threw off the yoke tyranny. *Success so easily produces an easy-going indi ference.*

Perhaps most of us, if we were to study the origin of o social passion, would discover that it came out of our ow poverty. We discovered that surely God had better thin for mankind than what had fallen to us. Out of our ow experience of suffering came the ability to suffer wi others. True sympathy is born in suffering.

I cross the waters of the Atlantic to illustrate this poin Two summers ago I was in the city of Volos, Greec where we had just unloaded 800 horses from U.N.R.R.A for the Greek farmers. The streets were full of juveni vagrants, tattered, homeless, and undernourished. Ma people showed the marks of famine and misery in the faces. One of our boys was so deeply impressed by th poverty that he inquired of the judge of this town of 30 000 population about the poor people in the streets. Th judge's reply was philosophical: "Oh, these on the stree are not the poor people. They stay in their homes and u in the hillsides. The poor people know how to suffer."

The disturbing possibility that confronts us is that w

lose our ability to suffer. The danger is that we orget the motivation that made Methodism great — ıristianity great for that matter. The test that pre- itself to us in each new success is this: Is our etic message truly from God or is it merely the in- of our own selfish desires in raising ourselves from y. If it be of God we shall voice a prophetic message teristic of the prophets of old who were so filled by pirit that they were compelled by an inner necessity ach their message of justice and love and mercy and nd of God in human affairs.

be born of self, it will pale and run dry; insincerity will kill its glow. Then the soil will be ripe for a reactionary swing to an idea of God that paralyzes the springs of moral activity, and removes God from the scene of human living. A depraved man and an indifferent God will thus unconsciously conspire to plunge man into another social dark ages.

This talk then is a call to liberal Christians and to social idealism. Re-examine your fundamental motivations, eradicate from them considerations of personal gain, and declare the reality of a Creator God who works hereto and now with us in the redemption of man and of society.

A Clinic In Labor-Management Relations

CHARLES E. SCHOFIELD

h the opening of the academic year this fall the es of six of the leading theological seminaries of ca have recognized with a limited amount of credit ork of a seminar in labor-management relations cted this past summer in Detroit, Michigan. Stu- rom Methodist, Presbyterian, Evangelical-Reformed utheran schools of theology shared in the enterprise was sponsored by the Committee on Labor-Manage- Relations of the Detroit Annual Conference. This ttee, which is popularly known as The Bishop's ittee, since the resident bishop of the Detroit Area Methodist Church serves as its chairman, arranged se the students enrolled in the seminar in a men's ory at Wesley Methodist Church on Grand River ard, where they lived as a co-operative group, dur- eight weeks in which they were employed, work- the assembly line" in one of Detroit's major auto- plants. The members of the seminar joined the Automibile Workers' union and shared as fully practicable in the relatively short period of their ment, in the experiences of men who earn their od in the industry.

Bishop's Committee arranged, through the co-op- of Dr. Edward L. Cushman, director of the In- of Labor-Management Relations of Wayne Uni- for a course of lectures given by Dr. Cushman on ory of the development of American industry, and rmal conferences with selected representatives of d management who discussed with them frankly ome detail the major problems involved in labor- ment relationships. Among those whom the sem- were R. E. Schwab of Detroit Edison Company, Waldron, director of Industrial Relations, Hud- or Car Company, Earl C. Doyle, labor relations of the Builders' Association of Metropolitan De- n Lovette, general manager of the Michigan Man- rs Association, and a team from the Ford Motor y including Archie Pearson, Kenneth Cranston, hompson and James Osborne. Among the rep- ves of organized labor who met the seminar were ortel, president of the Detroit and Wayne County on of Labor, Sam Jacobs of the Educational De- of the C. I. O., Stanley Rowe representing both A. F. of L. and C. I. O. with Ford Motor Company, Arthur Johnstone, of the United Automobile Workers, with General Motors, and Harry Becker, from the Department of Social Security of the United Automobile Workers. Mr. Joe Miller from the Department of Labor in Washington interpreted the federal labor policy to the seminar.

The commission also arranged for representative churchmen to present to the members of the seminar a picture of the constructive program which the churches are undertaking to carry on in the Detroit area. Father Clancy represented the Archdiocese of Detroit for the Roman Catholic Church, the Rev. Paul Mussellman came from the Episcopal City Mission Society. Dr. Charles Hill, pastor of Hartford Avenue National Baptist Church discussed the racial angle to the industrial problem. The Rev. Edgar M. Wahlberg, pastor of Mount Olivet Methodist Church, Dearborn, brought some of the laymen of his church to interpret its program of providing a common ground of fellowship for both management and labor.

The seminar opened with a ten day retreat held at Pine Brook Farm, near South Lyon, Michigan, where the seminar group combined manual labor with group disciplines of religious living and stimulating discussions exploring their motives and objectives in enrolling in the seminar. The eight weeks of labor were followed by a concluding week end at Pine Brook Farm for evaluation.

During a major portion of the working period, this seminar shared the lectures by Dr. Cushman and many of the conferences with representatives of labor and management with a similar seminar group conducted by the Council for Christian Social Progress of the Northern Baptist Convention and directed by Dr. H. G. W. Smith, associate secretary of the council. A third group of undergraduate students sponsored by Adrian College joined them in a number of meetings.

The seminar was underwritten by funds contributed by the General Board of Missions and Church Extension of The Methodist Church, the bishop's office of the Detroit Area, and contributions from interested groups and individuals in the Detroit region. The students enrolled paid a modest enrollment fee and provided for their own living costs under the pattern of a group co-operative.

PERSONS

President Paul F. Douglass, of The American University has been elected the 1949 president of the Association of Urban Universities, President David D. Henry of Wayne University, Detroit, secretary-treasurer of the association announces. Election was held at the annual meeting of the association at the Cathedral of Learning, University of Pittsburgh. He succeeds President M. O. Ross, Butler University, Indianapolis. More than 79 per cent of the university enrollments are included in institutions which are members of the Association of Urban Universities.

PLYMOUTH, Mass. (RNS) — This historic town — where the Pilgrims landed 328 years ago — will soon have its first Roman Catholic school. Archbishop Richard J. Cushing of Boston has announced that an estate recently purchased here will be converted into a school. The announcement said classes would start next September.

WILIMINGTON, Del. (RNS) — Use of television as an education and entertainment facility in the church and Sunday school is being tried out here in an experiment believed to be one of the first of its kind in the country. With funds contributed for the purpose by members of his congregation and friends in the community, the Rev. L. E. Werner, pastor of Brandywine Methodist Church, has purchased and installed a television set in his Sunday school auditorium. The set will be used in presenting formal programs in conjunction with meetings of church youth and young adult organizations.

The Rev. Dr. A. Powell Davies, who is leading in a movement to give the encouragement of public opinion to President Truman to appoint a Negro to his cabinet, is Methodist trained. He was educated in Richmond College, England, the theological school of British Methodism for the London area, and served churches in the Maine Conference for several years after coming to this country. He is the pastor of All Souls Unitarian Church, Washington, D. C.

A scholarship bequest of $150,000 from the will of the late Laura A. W. Cumback, Anderson, Ind. has been received by DePauw University, it has been announced by Dr. Clyde E. Wildman, president. Income from the Cumback Memorial Scholarship Fund, established by Mrs. Cumback in memory of her husband, the late Will Cumback, former lieutenant-governor of Indiana, will be used, as it becomes available, to maintain scholarships for qualified Indiana high school students.

The Rev. Charles L. Kinney, minister of Centenary Methodist Church in Skowhegan, Me., has entered the Massachusetts Memorial Hospital in Boston for a major surgical operation. The Skowhegan church will be supplied during Mr. Kinney's absence.

Bishop John Wesley Lord has called a joint meeting of the Conference Advance Committees of the four Conferences of the Boston Area for Thursday, Dec. 16th, at 10 a. m., in Wesleyan Hall, 581 Boylston Street, Boston.

St. Paul's Burned Mortgages

Dr. Stidger Preached

St. Paul's Church, Niagara Falls, N. Y., burned mortgages to the amount of $138,000.00, dedicated a new chancel window and celebrated the 25th anniversary of the dedication of the new church on Sunday and Monday, Nov. 7th and 8th.

Bishop Francis J. McConnell preached the anniversary sermon on Sunday morning. Dr. William L. Stidger wrote the service of dedication for the new chancel window and preached the Sunday evening sermon. Dr. Ralph W. Sockman was the principal speaker at the anniversary banquet on Monday evening.

The new window is the gift of Mr. and Mrs. William E. Hosler and Mr. Hosler, president of the board of trustees, presided at the mortgage burning.

Mrs. Victor P. Musk, wife of the pastor of the Gray Memorial Methodist Church in Caribou, Me., is a patient at the New England Deaconess Hospital, Brookline, Mass.

Dr. Cheney C. Jones, superintendent of the New England Home for Little Wanderers, will be the speaker at the Dec. 6th meeting of the Boston and Lynn Districts Methodist preachers, to be held in Wesleyan Hall, 581 Boylston St., Boston, at 10:45 a. m.

Miss Mildred M. Pfalzgraf of Patterson, N. J., formerly director of religious education at Westfield, N. J., has joined the staff of Centre Methodist Church in Malden, Mass. Miss Pfalzgraf will be the Minister of Religious Education. The Rev. Harry Belmont is the pastor.

The Rev. Edward J. Rees, former pastor of the Mount Vernon Methodist Church in Danvile, Va., has recently been appointed to the pastorate of the Central Methodist Churcl Staunton, Va. A native of Fayetteville, Tenn Dr. Rees received his education at Asbur College, Boston University and Duke Un versity. Asbury College conferred upon hir the degree of Doctor of Divinity in 1934. H is the author of three books, has traveled ex tensively and was an interchange preache in England and Scotland during August c 1937.

The following is the list of guest preacher scheduled to speak at the Morgan Memoria broadcast over Boston station WORL (950 for the period Wednesday, Dec. 1st, throug Friday, Dec. 17th, at 8:10 a. m.

Dec. 1 — The Rev. William Stevens, educa tional dept., Morgan Memorial.

Dec. 2 — The Rev. William T. Murphy, Jr East Baptist Church, Lynn.

Dec. 3 — The Rev. William H. Duval Atlantic Methodist Church, Quincy.

Dec. 6 — Dr. Wesley G. Huber, ex. secy Evan. Ass'n of New England.

Dec. 7 — The Rev. George E. Bevans, Fi Presbyterian Church, Quincy.

Dec. 8 — The Rev. David R. Hunter, ex secy., Dept. of Christian Ed. of Episcop Diocese of Mass.

Dec. 9 — The Rev. William A. Rice, Hi land Cong'l Church, Roxbury.

Dec. 10 — The Rev. Sydney Adams, Ce tenary Methodist Church, Auburndale.

Dec. 13 — The Rev. Roy M. Pearson, H cock Cong'l Church, Lexington.

Dec. 14 — The Rev. Henry E. Helms, Chu of All Nations, Morgan Memorial.

Dec. 15 — Mr. W. J. Anstey, maintena manager, Morgan Memorial.

Dec. 16 — The Rev. Eugene Dinsmore D loff, Baptist Church, West Medford.

Dec. 17 — The Rev. Raymond A. With Greenwood Memorial Methodist Churc Dorchester.

Christmas Concerts

Three of the four soloists to appear wit the Handel and Haydn Society in its comin performances of Handel's Messiah will b heard for the first time with the societ when this organization presents its Christ mas concerts in Boston's Symphony Hall o Sunday evening, Dec. 12th and again o Monday evening, Dec. 13th. These soloist are Eunice Alberts, contralto, Donald Rea tenor, and John Festyn Jenkins, bass, all o whom have sung in concerts in Boston. Alic Farnsworth, soprano, has been soloist wit the Handel and Haydn Society both in th performances of "The Messiah" and in th spring concerts.

A symphony orchestra of fifty players wil assist chorus and soloists. Dr. Thompso Stone will conduct. The coming perform ances, which will be given under the auspice of the Massachusetts Committee of the Na tional Cathedral Association, will be the 899t and 900th performances of this work by th Handel and Haydn Society.

ıtue Of Dr. Mott Installed

he tenth and final figure in the reredos Trinity Methodist Church in Springfield, s. is now installed, completing the series he ten outstanding Christian leaders in twenty centuries of the Christian era. John R. Mott was nominated for this honor by the vote of the delegates to Methodist Ecumenical Conference, who ened at Trinity Church last year.

ina Missions Remain Open

cablegram, dated Nov. 19th, from Bishop h A. Ward, in Nanking, China, to the d of Missions and Church Extension, :

'he situation is temporarily stablized The Mid-China Conference is well at- ed. There is inspiration, courage, vision. institutions are remaining open. Most odist men and most women (mission-) are remaining for the present. Mothers children have removed to Shanghai."

ys Dr. Frank T. Cartwright, associate tary of the board, administering work hina, "The tone of this cablegram re- the statement by even United States observers in China, that the Commu- have suffered a serious setback at Hsu- , and have retired 'for re-grouping and supplies.' "

icules Committee Charges

w York (RNS)—Charges by the House nittee on Un-American Activities that Methodist Federation for Social Action tool of the Communist Party" were ed as "ridiculous and untrue" in a ent issued here by the Rev. Jack R. chael, executive secretary of the Federa-

attack against the unofficial Method- oup appeared in a booklet called "100 s You Should Know About Commu- and Religion," in which the House nittee charged that the Communists are ting religious circles in this country. Michael declared that the Federation, ed in 1907, was a democratic fellowship hat it was the original source of the Creed of The Methodist Church.

policies and program, he said, are "loyal Gospel of Jesus, to the principles of can democracy, and to the Social Creed positions of The Methodist Church. constitute our only 'party line.'

leration members seek to develop at- and actions which conform to the les of Jesus, John Wesley and Thomas n. Obviously they cannot at the same tisfy men like J. Parnell Thomas and Rankin of the Un-American Commit-

Federation, he said, is composed of bishops and 5,571 clergy and laymen omen.

Headlines in Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, N. Y.

The United Council of Church Women went on record in favor of federal aid to education but they also cast an eye at the problem of church and state when they declared that federal aid to education must be without any violation of the principal of separation of church and state. The big problem here, of course, is the question of whether Protestant, Catholic and Jewish schools shall receive federal aid for their support.

The Council of Church Women had quite a meeting in Milwaukee. Mrs. Harper Sibley was re-elected president for a third term. The Protestant Episcopal Bishop of Milwaukee sent a little note around to all of the ministers of his churches with instructions saying that members of the Episcopal churches should not partake of the sacraments in the corporate communion service where all denominations were mixed together. However, most of the women involved were not pleased by the suggestion and only twenty women turned up at a separate communion service conducted by the bishop.

Mr. Henry Luce, the publisher of *Time, Life* and *Fortune,* spoke to the Council of Church Women and said that it is not enough to support the Marshall Plan for the recovery of Western Europe. He said the United States must be ready to back its economic aid with military action in the event that Russia will try to accomplish with military power the things she had hoped to accomplish by the economic collapse of western Europe.

In Albany, the Federation of Churches had a long discussion as to what the message of peace on earth should mean during the season of Advent which is now upon us. It was finally resolved that the people of the churches should do two things. They should organize discussion groups to take up the question of Soviet-American relationships and they should also maintain an attitude of patience and restraint throughout the coming months which are almost certainly going to be marked with incidents of tension. The resolution expressed appreciation for the patience already shown by Mr. Marshall and it called for a continuance of the same spirit.

Along with the New York State Council of Churches, the Albany Federation of Churches called for active work in the location of Displaced Persons who are now arriving in this country. Settlement plans require that a sponsoring organization shall assure the support of a displaced person or family for the first three years they spend in this country. Individual churches were called upon to find employment and housing for these unfortunate human beings who no longer have either homes, jobs or country.

The Freethinkers of America will appeal the decision of the New York State Supreme Court which ruled recently that the released-time plan for religious education in New York is legal. The next step in the legal process is to take the case to the Court of Appeals. If that court sustains the supreme court decision, it is claimed that the Freethinkers will then carry the case to the Supreme Court of the United States.

A Lutheran pastor in Bucyrus, Ohio has resigned from his church because his ministry was too successful. After fourteen years of labor, the Rev. H. H. Glick found that he had taken so many members into the church that he could not do the work of the parish — so he resigned and has taken up the responsibilities of a smaller church. The congregation of the large church is said to be of the general conviction that the pastor will soon build the small church into a sizeable congregation, and that it, too, will ultimately become too large for the efforts of one pastor.

Labor leaders in Grand Rapids, Michigan are seeking to spark a nation-wide movement to dedicate the week of Dec. 12 to 18 as a week of prayer for world peace. The mayor of Grand Rapids, Mr. George W. Welch, has promised to proclaim that week a period of prayer in his city.

When the New York State Freedom Train takes to the rails next year, it will carry one precious document which indicates that Peter Stuyvesant, who was governor in 1645, violated the guarantee that settlers were to enjoy the fullest religious freedom. His transgression was the act of forbiding Quakers to attend meetings. However, he didn't get away with it because the early Americans were just as vocal as they are now. He was presented with a paper which was later called the Flushing Remonstrance. It is this paper which will be one of the religious documents exhibited on the Freedom Train — and it called upon the governor to cease and desist from interferences with religious liberty. Just how that incident turned out is not upon the record, but evidently Governor Stuyvesant was not too greatly impressed because 18 years later he was handed a hot note by the directors of the West India Company who complained again that he had no right to discipline the Quaker, John Bowne, who was holding meetings in his home. This note from the directors of the West India Company is also on the Freedom Train. Historians say that this note marks the beginning of real religious liberty in New York — known at that time as the New Netherlands.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Dec. 12.

LETTERS IN THE BIBLE: PHILIPPIANS 1:1-7; 4:8-9.

St. Paul's Letters

Of the twenty one letters in the New Testament, thirteen were written by St. Paul. They furnish one fifth of the New Testament and were written mostly to churches. They throw much light upon the problems of the early Christian church. Their messages of reproof, encouragement and instruction were so valuable that they were read and preserved for all succeeding generations. Many of these letters have proved to be so ageless that they apply to modern church and personal problems as definitely as they did to the churches of the early days of Christianity.

The churches which Paul established on his missionary journeys were scattered and out of touch with one another and with the Christian leaders. It is hard for us to imagine how isolated these churches were. There was no mail service, no radio, no great church conventions and very little travel between countries. The letters of Paul bound together the widely scattered churches into one Christian fellowship. They were able to meet the fierce and relentless opposition of a hostile world with something of a united front because a great leader took his pen in hand and wrote to them about their problems.

While St. Paul's letters were addressed to some local church and dealt with a local situation, they contained the broad and general solutions of the universal church and Christian problems. It is this which makes them so valuable to us. That is what got them into the Bible and made them a part of God's Word to men of all ages and in every land. So many of these letters contain great Christian doctrines that they can be read with profit in churches today as they face their problems.

The Fruits of Righteousness

The letter Paul wrote to the church at Philippi mentioned the fruits of the church's righteousness. This church had been organized by Paul and Timothy, two "servants of Christ" who had been together on a missionary journey. The handfull of good people who had withstood the ravages of isolation and the opposition of a hostile community were heartened by a good word from their great church father, Paul.

The occasion of writing this letter was one of great meaning to Paul. The church at Philippi had sent Paul a gift of money to help him carry on his work of church building and missionary effort. There was no row in the church to settle and no false doctrine to combat.

The letter to the Philippians is a revelation of a great soul. It was written from a Roman prison but carries no complaint or bitterness. It is a masterpiece of personal religious testimony. Paul knew very well that his own life was in constant danger and that finally the Roman Empire would put an end to his Christian message by putting him to death. While he did not make light of his own danger and troubles, he showed that his faith was overcoming the perils which confronted him on every hand. He was one of the fruits of righteousness.

But it was about the good deeds of the church to which he wrote that Paul had most to say. He rejoiced in their record of courage and achievement in the face of bitter opposition. This was a fruit for which he thanked God.

Paul had a very high regard for the church of Christ at all times. In his first letter to the church at Corinth he told the members that they were "the body of Christ, and members in particular." We need to remember these words of Paul and help to make the church more than a mere congregation of people. It is an organization founded upon the gospel of Jesus Christ and at its best the representative of Christ on earth. That is why it is more than a building or a form of social organization.

"The Society of Friends"

No better name has ever been given to any church than that carried by the Friends. There is great significance in the name "The Society of Friends" when applied to the Christian church. At times the church of Christ rises above its varied and divisive fragments and becomes a real society of Christians bound together by a common task and a basic loyalty to Christ.

This note of friendliness was struck by Paul near the end of his letter to the Philippians. "Finally brethren," Paul wrote and then followed with a long list of fruits which only a society of friends could bring to earth among men. "Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . or of good report" were to be kept in mind.

If the church can become a fellowship based upon such fruits of the Christian spirit it can become a mighty force in the life of a competitive and unfriendly world.

We need to read Paul's letters to the churches and sift out the wheat of truth from the husks and chaff which time and place and local circumstances created. The great truths can still become for us the fruits of the spirit.

From a close reading of Paul's letters we get the impression that the early churches had a hard time. They were filled with very ordinary human beings whose weaknesses showed up when they got together in a religious organization. They were not blameless saints but men and women struggling for the light and often overcome by darkness. They hung on to their Christian doctrines and convictions and built a church against which the world has not been able to prevail. Can we do as well?

I Was A Methodist, Too

THOBURN T. BRUMBAUGH

And I was a thodist too," l Dr. Syng n Rhee, now sident of the ernment re- tly established the ancient ital city of ul, and re- led by most is people as George shington of new and free ean nation.

e were sit- in the recep- room of Dr. e's modest e in Seoul in summer of . His gra-

Dr. Syng Man Rhee, 74 year old President of Korea, and a graduate of Pai Chai Methodist boys' school.

's Austrian wife had invited three of us who were visit- Korea as representatives of the Methodist Board of ions and Church Extension, and before luncheon was unced, we were getting acquainted.

t long before, we had met Dr. Phillip Jaison whose an name was Saw and who, back before 1900 had an agitator for Korean independence from Chinese ainty. It had been pointed out to us that even then Christian movement in Korea was a strong bulwark e spirit of independence in Korea. In 1902 Saw, a t convert, along with others, following Japan's defeat hina and in celebration of Korea's release from the ent of an annual tribute to China, erected the In- dence Arch, which stands on one of Seoul's main ways. Of this we were talking with Dr. Rhee and ioning what it was in Christianity that throughout y has produced such passion for freedom in the s of oppressed nations and peoples.

us the subject turned to Methodist missions and The odist Church in Korea which have always been re- zed as strong supporters of the Korean Independence ment. We knew of course that Syng Man Rhee had een one of those vigorous idealists who, like Saw, een forced to leave Korea after Japanese occupation nnexation in 1910. We were not then aware, how- of all Dr. Rhee's Christian relationships, and were sed and pleased at his complete identification of lf with Saw's Christian and Methodist connections. r we learned that back as early as 1896 he and Saw ison as the latter has long been called in the United , had organized what was known as the Independ- ssociation and were publishing a newspaper called *Independence*. Later too we learned that Rhee was a graduate of Pai-Chai, the old Methodist Boys' School in Seoul. It seems also that, when after his graduation he had become a prisoner of the reactionary forces of his day, the principal of Pai-Chai, the late Rev. D. A. Bunker, had been permitted to distribute New Testaments among the political prisoners at that place. Thus as they read separately by day and at night discussed together by candlelight what they had read, Rhee and the entire group of those imprisoned became Christians. Rhee then became a secretary of the Y.M.C.A. and when he left Korea it was ostensibly to attend a Methodist conference in Honolulu of which he had been elected delegate.

This was in 1915, and some time thereafter he attended Princeton University where he received the doctor's degree, the title of his thesis being "Neutrality." America's neutrality in Japan's war with Russia, and our tacit neutrality even when our 1882 treaties had pledged the United States to defense of Korea's integrity, are still issues with which Dr. Rhee likes to deal in conversations with his American friends.

It is not surprising therefore that, from a position of vantage in the United States, Syng Man Rhee gave himself largely and in later years almost exclusively to the movement for Korean liberation and restoration of national unity as this might be organized and promoted from Washington, Shanghai, and other world centers of political and social ferment. Though equally a lover of his native land, Jaison, however, applied himself to achieving distinction in the profession of medicine and surgery. Not until Japan's defeat in 1945 and an invitation from the American army of occupation did the latter set foot again on his native soil. Rhee, however, returned to Korea during World War I when there seemed assurance of Japan's commitment to Woodrow Wilson's proposal of self-determination of nations and peoples. When this hope was speedily proven vain and with outbreak of open rebellion in Korea in 1919, Rhee was forced again to take refuge abroad. From then on he busied himself with the establishment of the forms and personnel of a government in exile which could move back promptly to assume the leadership when Korea's day of emancipation should come.

In all this agitation and in the preparation for independence, Christianity and The Methodist Church played an important role. This was openly charged by Japan during the 1919 rebellion, for its leadership was traced to the doors of Christian and very defiitely of Methodist churches and homes. Consequently, persecution of Korean Christians and their churches was very severe throughout this period and indeed until Japan's recent defeat. In an article in *Harper's Magazine* of May, 1920, Nathaniel Peffer tells how he found himself at the center of the Korean independence movement in a Methodist annual conference where a Korean clergyman said, "In this room there are

sixty Koreans, all pastors or evangelists. About forty of them have been in prison. There are about twenty-five who ought to be here but who are still in prison." And of such leadership, which Peffer says was far from that usually spoken of as "professional agitators," he remarks in conclusion: "No picture of the independence movement or of Korean life in any aspect is adequate that does not include that church as one of its high lights."

Against all this Japan contended vigorously, and thus it was that there were in various lands those who aspired to leadership in the government which, it was hoped, the allied powers would quickly establish in Korea at the victorious end of World War II. Thus it was too that the United States, as an ardent advocate of Korean independence, invited Dr. Rhee and other similarly minded Korean patriots back to Seoul to help establish such a government.

Soviet Russia, however, had other plans, and indeed had another bank of Korean agitators ready to move into North Korea and to claim leadership of the entire peninsula. Long months of military occupation, in the north by Russia and in the south by the United States, together with such negotiation between the two powers as well as by representatives of the United Nations have, however, failed to reach accord between the mutually exclusive political philosophies held in the two camps. The outcome to date is the temporary expedient of a government in North Korea dominated by Russia, and one in South Korea sponsored by the United States and the United Nations. In the South, where two-thirds of Korea's entire population now resides, in elections at which 90 per cent of the eligible population participated, leadership was decisively given into the hands of the factors long identified with democratic political procedures and the Christian conceptions of national independence and integrity. In turn Syng Man Rhee, now 74 years old, was elected president of this government and thus became the first president of Korea.

Few who have known Dr. Rhee have referred to him as altogether a democrat. Some regard him as a potential dictator. All recognize him as a great patriot and many find in his principles, and indeed in the platform of the party of which he is the undisputed head, such a pronounced leftish emphasis as to identify him somewhat with socialism. Yet Syng Man Rhee's gospel of social and economic reform for Korea is distinctive: it smacks both of the nationalism which years of persecution of himself and his people have inspired, and of the Christian teachings of which he imbibed so freely in his earlier years.

Little is known concerning conditions in North Korea except as refugees of the middle, upper and professional classes migrate southward and tell of Communist repression. It is clear, however, that there are those on both sides of the 38th parallel who would favor Soviet forms of political and economic life; and it is even more clear that south of the "line" there are hosts of Koreans who desire more moderate forms of social and economic reform. Almost all of these are agreed that Korea must be free of both Communist and Capitalist domination. In addition there seems practical unanimity in the conviction that if the United States and Russia would each remove both their military and their economic obstacles to Korean unity, the Korean people would get together in some rather highly socialized form of self-government. Dr. Rhee's supporters, which include almost one hundred per cent of the Korean Christians, believe such a government would ultimately be about that which his peculiar mixture of democracy, socialism, nationalism and Christianity prescribes.

In the meantime, the forces of democracy are having opportunity to train the populace of South Korea along the established lines of Christian citizenship and international good behavior. It is said that fully 20 per cent of the responsible leaders of Dr. Rhee's government are either Christians or have been exposed to Christian influences in church-sponsored institutions or in America.

Must Ordination Be Dull?

ALEXANDER CARMICHEL AND C. PHILIP TORRANCE

"We so often start our young men on the greatest of professions with the dullest of services, "at least that is a remark we overheard at a recent Annual Conference. A remark, we must admit, which is not without foundation. What profession is greater or more thrilling than the ministry? Of all annual services the ordination service is, with the possible exception of the dust choked, moth-eaten memorial service, our dullest. The spiritual impact of young life being dedicated to God's work is more often than not, we are afraid, deadened by the weariness of the church officials, the chaos of insufficient planning, and the confusion of uninstructed participants. What should be a moment of holy vision and of kindled dedication so often becomes the drawn out prelude to the reading of appointments. Is the ordination service a necessary casualty of our busy conference schedule; or can it once again be restored to its proper place as the religious climax of our fellowship? It is in the interest of the latter we should like to think.

To recapture the ordination service one must first of all recapture an appreciation of the drama of such a momentous occasion. Here we have a worship service that comes from the past and points to the future, sparkling with an accumulation of the spiritual experience of the ages, and the light which shines around the visitation of the Holy, in the life or lives about to be placed in the spot of opportunity. Here truly is an holy minute for the church, for who knows the change that is wrought by an added consecrated life? Here truly is an holy minute for the individual men to be ordained, for who can comprehend the depth of feeling at the symbolic touch of the hand of God? Here truly is an holy minute for the

eavenly Father, as another beloved son takes up His oss to help draw humanity towards the kingdom of d. Here truly is an holy minute, not only for the church, candidate, and the God who rules mankind, but also the participating congregation — a moment when we engthen the soul of the candidate, his usefulness, the ritual atmosphere of his life by our active prayers.

Climax, Not Anti-Climax

Secondly, let us face the fact that no service is outstand- without adequate preparation. At the end of a busy nference session this preparation is not always possible the bishop or district superintendents. Perhaps it would wise to have the conference committee on worship ser- es carry out the bishop's desires, and adequately pre- e for the service. Dignified printed programs, not a tscript to the morning order of worship, are in order. cellent music of either a professional soloist, or a trained ir, who have not spent all their time preparing for a rning worship service and merely treat the consecra- n service as an anti-climax, is absolutely necessary for ctive worship.

Ve must remember that many were not in attendance he morning worship service and for many others the ice of consecration is, or at best should be, anything an anti-climax. The participating clergymen, sponsors, nts, wives, candidate, musicians, ushers, organist, and he rest need to be instructed concerning their part of well planned program. A district superintendent once, e time ago, apologized for the way he performed his in an ordination service by explaining that the bishop not assigned his part before going into the service. v can one expect to bring a poise and dignity to such uspicious occasion without adequate preliminary read- We have heard, as have you, holy services read with it as much feeling and religious sensitivity as a train r on a Long Island suburban local.

r more important than technical preparation for the ce, if it is to be spiritually dynamic, must be the re- us preparation of the participants. How miserably il at this spot. Coming as it does at the end of a con- ce, many a church official seems to enter the service an unconscious, or perhaps even a conscious, atti- of relief that the sessions are finally over, the pressure y released (at least temporarily) and the chances for le rest imminent. Many of the congregation come to ervice with more interest in the appointments than vorship. Perhaps a communion service for the par- nts rather than a luncheon party might be in order. be frank! One cannot convey the power of the Holy by one's voice or actions or posture unless the Holy is such an alive part of him that the world is filled the Holy Atmosphere created in the very room by resence of the officiating clergymen and candidates. often expect life-changing results by time-honored without the help of the invading light of the eternal ce within human souls. Effortless spiritual prepara- f course, leads to ineffective religious rites.

rdly, we are great believers in the importance of pageantry at such a significant service. A well organi and planned processional, not only gives dignity to a w ship service, but awakens the thrill of the occasion the hearts of all present. The robes, and for at least the bishop, the colorful hood of some academic degree with ecclesiastical significance adds serenity to the occasion. This is a time when our hearts are high with hope for the future of our great old church which marches on with new recruits; therefore, let the feelings of all be deepened by the spiritual eloquence of some exceptional preacher, — a clergyman who is not faced with the tasks of making a few remarks after pouring out his soul at the morning service. Here we have before our very eyes young men giving their lives as living sacrifices. Let not such a religiously significant ritual go without an appropriate sermon. Some of us can remember the days when, through the ordination sermon, other young peoples' hearts were strangely warmed and older clergymen's souls were reoriented in the marvels of the divine calling.

The very presence of the bishop and the symbol of his office is opportunity for pageantry. As he comes to the holy of holy acts, when as a representative of the Church Universal and the succession of Christian believers, he asks the age old question and lays his hand upon the bowed head of the candidate, God's house is alive with the wonders of God's presence. It must be said that with clever planning the very movement of the participants can be meaningful and symbolically stimulating. When the candidates are presented by the chairman of the board of ministerial training for the ritual of answering the bishop's questions, let them come as a group and stand at one side of the altar while he comes down from the pulpit to meet them outside the altar or chancel rail for this part of the service. Then let the bishop approach the altar or go around to stand behind the altar rail in anticipation of the moment of ordination.

A Holy Moment

Here, in the hushed silence of awe, let each candidate approach by himself to the altar for individual ordination. Once again the eternal question of the living God, "Whom shall I send?" is answered by the quiet steps of a called son filling the air with the holy response, "Here am I, Lord, send me." Here, as he kneels before Christ's cross, let the bishop ordain the life and pray the prayer of consecration for the soul which is now to be the active channel of God's power. The organ chimes, perhaps, will put into the air the hushed music resounding within all hearts. Then the responses which have been part of the Methodist ritual since the first ordination: "Veni Creator Spiritus" and "Choral Amen," to be followed by the prayer of blessing and some such jubilant response from the choir as, for example, "Gloria in Excelsis Deo." A holy moment comes to reality in holy atmosphere and with holy words. Thus, with the recessional words of praise ringing in our hearts, lives called of God and ordained in His house go forth to join in the glorious fellowship of those who labor in His kingdom.

News On Planned Parenthood

Representatives of seven Protestant denominations, also committee members and representatives of about 70 local councils of churches throughout Massachusetts, went on record Monday, Nov. 15th as vigorously protesting against the action of the Farren Memorial Hospital at Montague City, Mass., in dropping four doctors from its staff because of their support of the Planned Parenthood Referendum.

"This action," said the Rev. Dr. Gardiner M. Day, rector of Christ Church, Episcopal, Cambridge, who presented the resolution, which was adopted unanimously immediately, "like that taken by Mercy Hospital in Springfield, Mass., a year ago is in direct violation of the principle of American liberty that every citizen has the right to hold and express his political opinions without intimidation or interference."

The doctors, Dr. Day, said were Dr. Merritt B. Low, Dr. Milton M. Sisson, Dr. Alexander S. Nadas and Dr. Perrin Freeman.

The action was taken at the closing of the 15th annual convention of the Massachusetts Council of Churches held at the Second Church Congregational in West Newton.

Statement Made By Dr. Merritt B. Low Regarding His Dismissal From The Farren Memorial Hospital

"I was shocked to be dismissed from the staff of the Farren Memorial Hospital. Summoned to appear at the hospital on Oct. 30th, I was met at the door and told that I was dropped from the staff because of my endorsement of a "Yes" vote on Referendum No. 4.

"I was told I had broken no rules and so I realized it was for what I thought and said that I was being penalized.

"This summary action wounds me deeply as it adds more burdens in my attempt to serve the medical needs of the children of our community.

"The crux of the situation is freedom of speech. This issue transcends all else, and far outweighs what any man might think about birth control and medicine. I personally believe in good medicine and I believe in free speech and religion, and I affirm my right to these freedoms. I believe that doctors, as well as other citizens, have the right, the privilege and the obligation to take part in civic affairs in these critical times.

"I have enjoyed my work at the Farren Hospital. The sisters have been more than kind and helpful. I have never refused a call to the hospital, day or night, sick or well. The sisters, in turn, in their devotion to their duty, have inspired me to carry on at times when it seemed well nigh impossible. This hospital has been a great institution and I have tried to help in its truly charitable work. Let the record speak for itself. Let mothers and fathers recall.

"I have never given birth control advice, inside or outside the hospital, and probably never will. Probably few doctors can say as much.

"It is absolutely fantastic for anyone to claim, as has been done, that I am anti-baby or anti-family, just because I put a mother and a living child ahead of an unfertilized ovum. I believe in the large family, the center of which is a healthy mother able to raise healthy children. I personally do not believe that a married woman who is sick is violating "God's Law" if she accepts contraceptive advice.

"The present law forbids anyone to sell or prescribe any contraceptive device. I think most of us know of violations of this law by doctors, drug-stores and individuals. The amendment would have allowed (not obliged) doctors legally to prescribe contraceptives for the protection of life or health of married women. The majority of doctors, many clergymen and prominent citizens, and the laws of 46 states endorse this point of view. To my mind, the hypocrisy of the present situation is immoral in itself.

"However you or I may feel about birth control itself, the real issue is that of the democratic right of choice. Amending this law would force no one to act against his religious views.

"I do not desire to be a martyr to any cause. I desire merely to be able to take care of my neighbor's children in my own community when they are sick. I want to practice medicine to the best of my ability. Recent studies throughout the nation by a special committee of the American Academy of Pediatrics have shown the great need of good children's medical practise and care in smaller communities. I believed in that need and opportunity 12 years ago when I came here, even before these studies showed it. In spite of my recent illness, I desired to return to practise in this community where the need seemed great, rather than take an offered desk job in the city.

"This is why I am shocked and saddened at my dismissal from the Farren Memorial Hospital, which limits my opportunities for service to the children and families of this community. Aside from this personal feeling, I believe there is a great principle at stake which concerns all of us, the principle of freedom of thought and speech, of tolerance of the right to treat the sick, of whatever creed or color or race. I am certainly willing to do my part to promote such freedom in America, especially when it affects the health and lives of our children."

Statement Made By Dr. Alexander S. Nadas Regarding Dismissals From The Farren Memorial Hospital

"When two colleagues of mine are censured for their expression of an opinion that is accepted in 46 states of the union, the least I can do is to protest. If this protest results in the same punishment that my colleagues received, I am proud to share that punishment.

"In my mind this issue is clear — the doctors have to show that they cannot be intimidated. If they oppose the program of the Planned Parenthood League, they can say so — nobody will try to deprive them of the opportunity to practice medicine in hospitals of the commonwealth. The same privilege should be open to those who are in favor of birth control. If this is not assured, the people who vote on the referenda will never be able to be presented by the doctors with both sides of the question.

"I have been in this country for 10 years; my citizenship is only five years old. That is perhaps one reason why the privileges and duties of the constitution are so vivid in my mind. I have seen too much thought control in Europe not to be deeply distressed if our freedoms here are endangered."

THE AUTOBIOGRAPHY OF A PLAIN PREACHER

By RAYMOND H. HUSE

121 Pages Cloth Binding — 7 Pictures $1.50

THE REVEREND RAYMOND H. HUSE has written the story of his life and work in METODISM. He has held pastorates in several states and been superintendent of two districts.

Known as the "Will Rogers" of Methodism, he makes his book very interesting.

Order at your bookstore, church, or from the publishers.

MEADOR PUBLISHING CO.

324 Newbury Street, Boston 15

ope To German Methodism

New York — "New courage and new pefulness" that the Methodist Church in rmany has a great contribution to make the present complex situation is voiced in etter received here by the Council of Bish- from Bishop J. W. Ernst Sommer, fol- ing the quadrennial Central Conference, d in Frankfurt-am-Main, October 5-10. All egates from the Russian zone and Berlin re present.

Term episcopacy was abandoned by the ference in the re-election of Bishop Som- r. Chosen unanimously to succeed him- , the conference voted to make his elec- for life instead of for a quadrennium, as been the practice of central conferences. or to the death of Bishop F. H. Otto Melle, om he succeeded, Bishop Sommer headed Methodist Theological Seminary in Frank-

teful for Relief

ratitude to "mother church" was ex- sed by the delegates for "extensive aid in hard task of reconstruction and allevia- of suffering." The executive secretary Methodist relief work in Germany, through elaxing efforts of our brothers and sisters America, England, Scandinavia and Swit- and has been able to help innumerable ple without respect of persons, national- or denominations" the report stated.

ppreciation of fellowship with world odism after the isolation of war years eloquently expressed by Bishop Sommer is comments upon the parts taken by wo official emissaries of the Council of ps and other guests from abroad. In ad- n to American visitors the Methodist ch in Great Britain was represented by resident of the conference, the Rev. Dr. enson Perkins and the Rev. Gordon , a professor of Richmond Theological ge.

A More Adequate Pension Support
Has Begun For Our Retired Preachers
With Our New Pension Plan Started

Your Gifts Will Help Further Advances
To Provide More Reasonable Pensions

In making Your Will or Estate Note use the full legal name,

PREACHERS' AID SOCIETY OF THE NEW ENGLAND CONFERENCE OF THE METHODIST CHURCH

Stanley O. MacMullen, Treas.
87 Kilby St., Boston 9, Mass.

George E. Heath, Exec. Sec.
581 Boylston St., Boston 16, Mass.

American attendants included D. Stewart Patterson, Washington, D.C., executive secretary of the Methodist Commission on Chaplains and 15 Methodist ministers from the United States now in Europe as chaplains. These men, Bishop Sommer said, "have rendered valuable services to many of our Methodist churches during the course of their activities in Germany." Dr. Elmer T. Clark, editor of *World Outlook*, and Mrs. Clark were present and Miss Sallie Lou MacKinnon, Woman's Division secretary for Europe and Africa. Continental Methodism was represented by Dr. William G. Thonger, superintendent of Methodist work in Belgium and Dr. Theodore Sigg, publishing agent of the Switzerland Conference.

High Praise for Bishop Moore

Bishop Moore, president of the Board of Missions, was the U.S. representative of the Council of Bishops. He not only won all the hearts among the clergy, but "the way in which his personality acted on the leading men of the military government certainly tended to increase the prestige of Methodism here," Bishop Sommer wrote. "His deep spirituality, evangelistic fervor, brotherly warmth and humorous insight into the realities of life combined with a remarkable quickness of understanding and depth of sympathy . . . secured for him a lasting place in the loving memory of the Methodist Church in Germany." Bishop Moore presided during the election, addressed the conference three times and preached twice.

Bishop Arvidson Symbol of Unity

Bishop Arvidson of Stockholm, Sweden was the other representative of the bishops. "He is so well known to German Methodism for his kindliness, scholarly mind and heartfelt piety that in his person he is a symbol of the unity of Methodism in Europe," Bishop Sommer reported. It is greatly desired that Bishop Arvidson make a preaching tour throughout Germany, "his approach to the gospel being very sympathetic to the German mind." He presided over the session when the episcopal address was read, and preached and addressed the conference.

"The multiplicity of our problems was attacked with great frankness and courage," Bishop Sommer wrote. "The discussions were on a high level. Through all differences of opinion, which were in no way glossed over, a marvelous brotherliness of feeling prevailed. No complete solution has yet been found for the great financial difficulties of the German churches," he said.

Do You Have These?

Cooper Community Centre, 36 Williams Street, Roxbury 19, Mass., needs the following articles if you can spare them.

Nursery school and kindergarten equipment: educational toys — blocks, puzzles, peg toys, balls, jump ropes; wheel toys, doll carriage, and large dolls.

Class materials: colored and white construction paper, scissors, print materials, blouse and dress lengths, crochet threads, embroidery floss, odds and ends of materials for quilting, needles and threads, and small thimbles.

Canned goods and food supplies: fruits, milk, string beans, peas, beets, peanut butter, molasses, raisins, prunes, Jello, and sugar.

Household supplies: soap powder, hand soap, floor wax, cooking utensils and Pyrex dishes, pot holders, towels, face cloths and towels, and sheeting.

Miscellaneous: pins, safety pins, tissues, paper towels, thumb tacks, paper clips, and color books.

Clothing: new and clean used clothes for children, underwear, sweaters, mittens, dresses, pants, socks, etc.

TAKE
Sun-Glow
TABLETS
Regularly
se Cod Liver
Concentrate
ets combine the
able vitamins
Cod Liver Oil
itamin A, and
min D — with
ralated Iron.

They are an effective tonic.

OLD AT ALL DRUG STORES
for 50c 100 for $1.00
rewer & Company, Inc.
Worcester, Mass

for Service
DAY or NIGHT
Call
LIBERTY
2496-2497
FEDERAL ENGRAVING CO.
15 EAST ST. • BOSTON, MASS.

Memo To The Thomas Committee

Excerpts from an address delivered on Tuesday evening, Nov. 23rd, at Newark, N. J., by Bishop G. Bromley Oxnam of New York.

The Committee on Un-American Activities, whose chairman is under indictment for activities allegedly un-American and criminal, has now presumed to speak in the field of religion. It would appear from the press reports that the committee has been more interested in a futile attempt to discredit the word "Protestant" than to ascertain the truth relative to forces that would undermine our national life.

The fundamental principles of Protestantism are essential to the maintenance of democracy:

> Protestants stand for the free man in a free society, seeking the truth that frees, and, in the light of that truth, making democratic decisions in the interest of the common good.
>
> Protestants reject the un-American and un-Christian doctrine that a totalitarian hierarchy is ordained or qualified to make binding decisions for free men in the realm of morality and faith.
>
> Protestants are particularly alarmed when a hierarchy arrogates to itself the right to decide what books a free man may or may not read. Protestants see a threat to political liberty in attempts of a hierarchy to determine the vote of free citizens.
>
> Protestants want the truth, the whole truth, and nothing but the truth. They believe that conspirators who would destroy our freedom can be ferreted out and properly punished better by the painstaking and patriotic procedures of the Federal Bureau of Investigation than by the hearsay and un-American procedures of this Committee that now enters the field of religion. Protestants reject all forms of totalitarianism, political, economic, and ecclesiastical.
>
> Protestants are fearful that men trained to take their morality and their religious thinking upon the dictates of a totalitarian hierarchy are in danger of being so conditioned that they may take their politics from a dictator and their economics from a party.

The Thomas Committee knows perfectly well that any attempt to identify the Protestant churches with Communism is destined to failure because based upon absolute falsehood.

I had the honor to write the resolution that subsequently became the official position of The Methodist Church in 1936, which read:

> "Believing in both the democratic form and the democratic ideal, we propose to resist every form of dictatorship, whether it comes from the left of Communism or the right of Fascism. We will resist all attempts of those who profess to fight subversive movements, while in reality they pursue policies that destroy the very democracy they profess to defend. We will make effort to maintain democratic government and to retain those great guarantees of freedom which have been written into the Constitution of the United States, and the other democratic Constitutions of the world, because the truth that makes men free cannot be proclaimed in states wherein freedom itself is destroyed."

I likewise had the honor to write the Episcopal Address which was subsequently adopted by our Council of Bishops and signed by each of the episcopal leaders of the church. In it is this sentence:

> "We reject Communism, its materialism, its method of class war, its use of dictatorship, its fallacious economics, and its false theory of social development; but we know that the only way to defeat it permanently is to use the freedom of our own democracy to establish economic justice and racial brotherhood. It is the man who is not exploited who is deaf to the slogan 'abolish the exploitation of man by man.' It is the man who knows he is treated justly who refuses the sinister suggestion of revolutionary activity to win justice. The most effective antitoxin to dictatorship abroad is life-giving democracy at home. It is a healthy democracy that is immune to communist bacteria."

It is singularly strange that the Committee on Un-American Activities should have been silent concerning the fascist threat to our freedom. Our sons died to destroy the threats of Nazi Germany and of Fascist Italy. It would be illuminating to know how many priests were allied with fascist groups in enemy countries, how many Concordats were signed with such lands, why Franco was called a "Son of the Church," why at the moment there is such insistent demand that we recognize the Spanish dictator.

What is back of these libelous attempts to discredit Protestantism? Reactionary forces know that Protestantism is demanding social justice and racial brotherhood. Some of these forces who are primarily interested in keeping their own special privileges rather than establishing justice seek to block reasonable reform by attacking those who would establish righteousness.

Protestantism does not believe in church control of a state. It believes that the religion of free men should express itself through those free men in democratically determined measures that bring abundant life to society. Protestantism is the strongest religious force in the world seeking to maintain freedom. It is pertinent to ask, "Where was the much-heralded Archbishop Stepinac and what were his relations with the Nazis when Bishop Berggrav of Norway was in prison and Pastor Niemoller of Germany in the concentration camp?"

Getting a Kick Out Of Life

William L. Stidger

"Bring Me Your Tears"

Now and then I enjoy reading a poe which expresses for these days a univers need such as Edwin Markham's "Bring Your Tears."

I say to my young theological boys t the success of a minister does not depe upon his looks, but upon his ability to out to people in all of his social relationshi especially with sympathy in their troubles a sorrows. All people really want is a little derstanding and sympathy in times of trage and sorrow.

Kahlil Gibran said once, "You can forge a man with whom you have played a laughed, but you can never forget a ma with whom you have wept." Nor can a ma forget *you* with whom you have wept.

Oscar Wilde, who knew more about sor row than most men, once said: "If a friend o mine gave a feast and did not invite me to it I should not mind a bit. But, if a friend of mine had sorrow and refused to allow me to share it, I should feel it most bitterly. If he shut the door of the House of Mourning against me, I would go back again and again, and beg to be admitted so that I might share in what I was entitled to share."

Edna St. Vincent Millay put it this way:

> "All suffering mine, mine its rod;
> Mine pity like the pity of God."

Two years ago, an editor named Aga wrote a great book called, "A Time Fo

PELOUBET'S
Select Notes
for 1949
A Commentary on the International Bible Lessons.
by Wilbur M. Smith
$2.75 AT ALL BOOK STORES
75th ANNIVERSARY EDITION
Published by W. A. WILDE CO., Boston 16, Mass.

PULPIT & CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries · Fabrics
Custom Tailoring for Clergymen
1837 Marking 111 years 1948
of service to the church and clergy
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N. Y.

atness." I would like to write a book now be entitled "A Time For Sympathy," for the world needs sympathy in the spirit of rkham's little poem:

dare not ask your very all:
I only ask a part.
ing me, when dancers leave the hall —
Your aching heart.

ve other friends, your lighted face,
The laughter of the years;
come to crave a greater grace;
Bring me your tears!"

mmy Will Play

. boy who crouched in a British bomb ter during the blitz as Nazi bombs stled ever closer will be featured at a cert at the First Methodist Church, mple Street, Boston, Friday evening, Dec.

mmy Osborne was befriended by Amer- GI's and brought to this country to be cated at Perkins Institution in Watertown, s. He is twelve years old and was born d.

he youngster is chubby, good-looking, s a little and his eyes are closed. His d, Captain John F. O'Connell, discov- Jimmy when, as officer in charge of tainment for the American Ninth Air e stationed in England, he was looking alent.

hile the Germans bombed-out London, y Osborne begged permission to go back is house to play the piano. He was al- d to go and he continued playing ghout the war. After the war, GI friends over the promotion and salesman- activities on their own to have Jimmy rne play for Bea Lillie, Bebe Daniels, Lyon and others. They raised funds to him to Perkins.

mmy is constantly turning down requests oncerts in this country. Bids for radio ams, stage appearances, young peoples' s, professional orchestras and organiza- of all kinds stream in daily.

ny have asked to take the blind English to their homes. Widows and wealthy es alike have offered to care for him. t remained for a Boston business man hilanthropist interested in children who e Jimmy's sponsor. He insists upon re- ng anonymous.

ough Jimmy was unable to sign his when he came to America, he is in- ally curious and has learned rapidly

. M. Bradley & Co., Inc.
REAL ESTATE
PROPERTY MANAGEMENT
ewbury St.
on. Mass. CO 6-6166

despite the fact that he had no previous schooling. His is an uncanny ability to listen to a tune briefly and then play it flawlessly on the piano — from the "Cow-Cow Boogie" and "I Want to Get Married" to Chopin nocturnes and Tchaikovsky. He has composed many pieces, too, including "Blitz Concerto" which he put together during an air raid and which describes the event colorfully and dramatically with originality and vigor.

The Women's Society of Christian Service is sponsoring the concert which will be held in the Temple Street auditorium. Mrs. Jessie L. Doherty is chairman of the committee in charge. It will afford many Boston music-lovers their first opportunity to hear this British child prodigy of the keyboard.

The Parson Looks At Labor

Clair M. Cook

Secretary Tobin and the 81st Congress

The A.F.L. has just concluded its annual convention in Cincinnati, and the C.I.O. is still in session at Portland, Oregon as this is written. Secretary of Labor Maurice J. Tobin, who made more than 150 campaign speeches and radio talks in the ninety days before election, was present to address both groups. They and he had a common target against which their pre-election ammunition was directed: the Taft-Hartley Law. The explosions against it continued at the conventions, but all were agreed that it has already received its death blows, though it will kick a while longer. Secretary Tobin predicted at his first post-election press conference that repeal of the law, which he called "unfairly slanted against the American worker," would be "prompt and swift."

Since 103 of the 331 Congressmen who voted to override President Truman's veto of the bill, and 17 of the 83 Senators joining them, will not be back, the prediction appears sound. The C.I.O.'s Political Action Committee, headed by Jack Kroll, endorsed 186 House candidates — Taft-Hartley attitudes being a major test — of whom 120 were elected, along with 15 P.A.C. —backed Senators. At least seven of them are members of labor unions. Tom Burke, of Toledo, Ohio has been secretary-treasurer of the city's Industrial Union Council (C.I.O.) and is a member of the United Auto Workers; Roy Weir of Minnesota has been executive secretary of the Minneapolis Central Labor Union (A.F.L.); George Rhodes of Pennsylvania is a labor editor and president of the Federated Trades Council of Berks County (A.F.L.); Leonard Irving, of President Truman's home district, belongs to the A.F.L. Hod Carriers and Common Laborers' Union; Andrew J. Biemiller of Wisconsin and Richard Bolling of Missouri are former union organizers; and Senator-elect Hubert Humphrey, mayor of Minneapolis, is a member of the American Federation of Radio Artists.

Although Secretary Tobin himself has no labor background, during his terms as mayor of Boston (1937-1944) and Massachusetts' governor (1944-46), he had the same solid labor support from both branches which he enjoys today. He is, to quote *Business Week* (Nov. 20), "probably the most ardent advocate of organized labor since secretary James J. (Puddler Jim) Davis, a union member." As a tribute to his importance in the "Truman New Deal," the issue's cover bears his portrait.

Frank partisanship for labor in the office of the secretary will be criticized by many, but it should be recalled that the 1913 law creating the Department of Labor gives it the expressed purpose "to foster, promote, and develop the welfare of the wage earners of the United States." Under the new secretary, who traded a good chance at the governor's chair again for a slim chance at more than a five-months' thankless political task, the Department of Labor will undoubtedly become more influential than it has ever been in our federal government.

Miscellaneous Advertisements

AVAILABLE — A refined home for elderly people, semi-invalids, or convalescents. Good care, nurse, special diets if necessary. Write or phone, Mrs. Thomas York, Saugus, Mass. SAugus 8-2369.

FOR SALE — Church bell in good condition. 600 pounds. Removal caused by remodeling of tower. For information write Clark Memorial Methodist Church, Bar Harbor, Maine.

ORGAN FOR SALE — Removal caused by remodeling. Made by Johnson and Sons, Westfield, Mass. Electric blower included. For information write, First Methodist Church, 41 Exchange St., Milford, Mass.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

CHURCH FURNITURE — Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalogue and details on request. Redington Co., Dept. 402, Scranton 2, Pa.

FOLDING CHAIRS—Brand new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

On A Wide Circuit

W. W. Reid

Rachel

There are undoubtedly more heros and heroines of life — and of war — without medals, and ribbons, and titles, than with them. One unsung heroine of life and of World War II is Rachel.

I met Rachel just ten years ago this month. She was cook in the hospitable home of the Rev. and Mrs. Marmaduke Dodsworth, missionaries in Penang, the Malay Peninsula, where I was a guest a few days en route to and from Sumatra. A Negress of uncertain age, of few words, and, one might have thought from her reticence, of few ideas, Rachel's great joy in life was to cook — and she could cook. Born in South Africa, widowed years ago, she had been taken by an English family to Malaya and had never returned home. Whether or not she professed formal Christianity, I do not know. I twitted Rachel a number of times about feeding me too much, and once she replied with the longest sentence I had heard her speak: "When a man is away from his family and lonesome, I know he needs more to eat than at other times." Apparently that subdued me.

When the Japanese army landed in Malaya just north of Penang a couple of years later, the missionaries were not there. But I often wondered what happened to Rachel. The other day I heard the story from a missionary:

The Japanese took the Dodsworth residence as quarters for some of their officers. Rachel was in charge, and they ordered her out. "I can't go," she told them. "It's the only place in the world I have to live." They argued it back and forth for a while, and her freedom, if not her very life, seemed in danger. Finally, the military agreed that Rachel could remain in the premises if she would help cook for the Japanese officers. She agreed. They relegated her to one room in a tier of small buildings, former servants' quarters, outside the main house. And Rachel cooked acceptably to their taste.

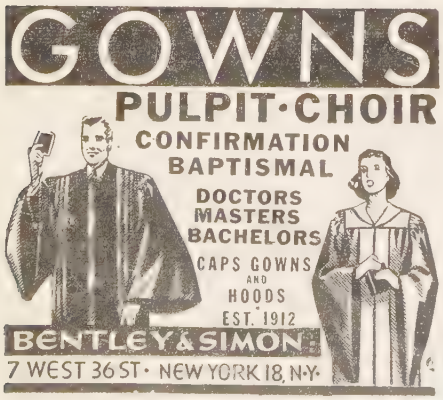
Pretty soon the Japanese began taking many prisoners among the outnumbered British troops. The row of buildings in which Rachel had a corner was used as a prison for some of the higher officers; then as a torture chamber for those from whom information was wanted. Some were beaten, some were driven mad, all were starved.

But Rachel was not accustomed to letting men go without food — whether prisoners, or only away from their families. Food was at the core of her philosophy of life. She kept her counsel well; but night after night, when the guards had relaxed their vigil, Rachel stole silently from her quarters and slipped food and drink to the starving men. It is a miracle that never once was she caught or suspected of carrying on this dangerous ministry; discovery would have meant certain death.

Finally came the end of fighting, the release of prisoners, their return to British lines and home, — Rachel's return to cooking for travel-weary missionaries and their guests.

Since then this quiet and aging woman — who saw and heard more than she will ever reveal, and whose every word conveys honesty and integrity — has been the Government's star witness against the perpetrators of war atrocities in Penang and Malaya. But more than that: every once in a while some high-ranking British officer, returned in health to his post, visits the Dodsworth home to pay his respects and thanks to Rachel and to give her a present: she had saved his life and the lives of many of his fellows by her insistence that men must be fed!

To every one of these torture chamber survivors and to their families, Rachel is one of life's and of war's great heroines. We join in their salute to her!



Student Recognition

The Sunday between Christmas and New Year's Day has come to have a special significance in The Methodist Church as Student Recognition Day. Next to the joy of seeing the family when they come home from college, perhaps the greatest thrill students have is getting back to the home church where they will meet again their old friends who are likewise back from college, and where they will worship together with their families and friends. The church should make this one of the outstanding occasions in the Christian year.

To give the day still greater importance, the church has designated the day as a time to "recognize" students, to give them assurance that the church both at home and on the campus is concerned about them. It is a day when the home church becomes aware of what is happening to its students away from home. In the festive and meaningful time of Christmas it looks to the religious nurture of young people who are destined to be the ministers, directors of education, and laymen of the future. It also asks high school seniors in the local community to join with the homecoming students.

The uniqueness of the church in its relation to its students is found in the fact that it does go with the students to the campus. In this respect it is unlike any other community institution. The home, the school, the community center all "stay at home." The church alone accompanies its young people as they venture out into the wider world of knowledge. The Methodist Student Movement is at work among students on the campuses of both church colleges and the state and independent universities. The home church needs to know about this religious culture maintained on college campuses by The Methodist Church.

In the Methodist Student Movement, students are urged to face the various situations of their campus life in the light of the Christian faith. Through religious organizations, such as the Wesley Foundation and the Methodist Student Movement groups, and through the local Methodist church near the campus, with the help of skilled advisors and pastors, the students bring to bear the resources of the Christian faith upon current religious problems. They are urged to develop a program of study, worship, and Christian action. They are urged to interpret the Christian faith and message in terms of their special campus experience.

Methodism has 125 colleges and universities. On these campuses is provided a normal healthy expression of religion in the lives of students. There are also 160 Wesley Foundations in which the religious life of Methodist students is expressed. These students are in state and independent colleges and universities. There are 200 university and college centers where the church is ministering to students.

Student Recognition Day was begun in 1935 when over a thousand copies of a worship service for the day were used. It has grown steadily until today when about 70,000 copies will be used in churches all over Methodism.

(The special program for Student Recognition Day, Dec. 26th, written by Edmund Perry, can be secured free from your conference executive secretary or from the Student Department, 810 Broadway, Nashville 2, Tennessee.)

INSURANCE

— S. T. EMERY —

Gilmour, Rothery & Co.

FORTY BROAD STREET, BOSTON

Bibles for Gifts

We have them in all prices, bindings and languages.

Send for Catalogs

Massachusetts Bible Society

41 Bromfield St., Boston

lton Lewis, Jr., Musician

nard C. Kelly

ost people know that Fulton Lewis, Jr., is dio commentator with an annual income 300,000. Friends know that he is also a notch farmer. Intimates know that he is xpert carpenter and bricklayer.

w know that the multi-faceted Lewis, se radio utterances sometimes are page-news, is also an organist and composer. uarter of a century ago, as a young stu- at the University of Virginia, he com- d "The Cavalier Song," still his alma r's choral theme.

was this musical talent, plus the im- ation of his sixteen-year-old daughter y, that introduced the effervescent Lewis is latest hobby as organist and choir er of the Hollywood Methodist Church. church, a country, gothic-style brick ture, is close by his Maryland estate, miles south of Washington.

a feature of his Christmas Eve broad- which one writer called "corny," but h nonetheless are the most talked-about e Lewis shows, the commentator has , his eleven-year-old son Buddy, and his Alice on the program with him. In ration for last year's show, Betsy sug- d that they use the dedication of the Methodist Hollywood Church as a set- for the broadcast.

rangements were made with the church orities and for one of the few times in history, a news commentator had a round of organ and choral music on rogram.

ortly thereafter, a committee of boys and asked Lewis to help build up the choir. ccepted, and with characteristic enthusi- started a new hobby which has gripped with incredible intensity.

vis, who approaches most situations with almness of a bull in a china shop, re- d the foot-pump organ from the church had installed, at his own expense, a rn electronic affair. He called meetings ldren in the countryside, selecting those spected of latent vocal talent and in no uilt the children's choir up to a twenty- oice three-part choir of soprano, alto ass. The choir had eight voices when Lewis first plunged into his present preoccupation.

Last year, the children, ranging in age from eight to eighteen, had the usual country church repertoire of "Nearer My God To Thee" and "Rock Of Ages." Under the Lewis aegis, the repertoire has been expanded to include Gounod, Schubert, Brahms and twenty-five anthems, Te Deums, Jubilates, chants and canticles.

When the forty-five-year-old commentator first took over his choir "duties," Sunday attendance at the Hollywood Methodist Church numbered around thirty-five. The choir's stepped-up performance boosted this number to upwards of one hundred and fifty.

Thus, unwittingly, Lewis has become a Protestant lay missionary in the Roman Catholic stronghold of St. Mary's County, Maryland. However, relations between the Catholics and Lewis, who bought his farm, "Placid Harbor," twelve years ago, remain cordial. Catholic priests, in their Sunday exhortations for greater attendance at Mass, point out the increased attendance of their neighboring Methodists as a prod to their own parishioners.

With the sudden increase in Sunday attendance, the Methodist church now is able to afford a full-time pastor who will have his parsonage in the old church structure adjacent to the new building. Heretofore, the church had been served by the Rev. George Naylor, who was able to take only a look-see at the Hollywood church since he had three other parishes to visit each Sunday.

Lewis, who usually is dissatisfied with most things as he finds them, already is dissatisfied with the new electronic organ which he had installed. Currently, he and the boys in the choir are building a ten-rack and chimes, two-manual, electric-pneumatic organ in the Lewis workship. Lewis, who gets paid upwards of $1,000 a lecture, made three talks to pay for the nine hundred pipes in the new organ which will have twenty-six stops. With the exception of the pipes and the blowers, the entire organ is being constructed by the choir boys, with a gentle assist from the commentator.

Immediately after the Lewis voice goes off the air at 7:15 each choir practice night, the comentator makes a frenzied dash for his chauffeur-driven car and is whisked off to his Maryland farm. There he gulps dinner, regardless of the number or importance of the guests who sometimes are astonished by the laconic bluntness of his table talk. A prompt arrival for choir rehearsals three nights a week seems more important to him than the sparkling banalities of the dining room.

Occasionally, when pressed for time, the commentator foregoes dinner altogether.

The busy Lewis, with whom appointments are made two weeks in advance, will drop everything to talk about his latest obsession. He discusses a newly discovered soprano voice with the fervor of the neophyte golfer who has just broken eighty. With the restless enthusiasm of the stamp collector, he is on a constant lookout for new choral hymns which blend with his three-part children's choir.

Every two weeks a majority of the choir is taken to Washington for special vocal lessons. One fourteen year old girl, with a flair for the organ, receives special instructions once a week in Washington.

Far from being reluctant to go to choir rehearsals, the teen-agers seem over-anxious to get there. A partial explanation of this apparently strange situation lies in the fact that the choir, with the Lewis outside guidance, is virtually the children's sole social life. Saturday nights, for example, Lewis has the children to his farm for sound movies, followed by ice cream and cake.

Lewis says his preoccupation with the choir and the church gives him a satisfaction unlike anything that he has ever tried.

"It took me an awful long time to learn what those words mean," he says.

He was referring to Christ's words: "Man does not live by bread alone."

Cambridge Man Of The Year

Mr. Charles Wesley Thiery, a member of Harvard-Epworth Methodist Church, Cambridge, Mass. observed his 98th birthday on October 26th. His church named him "man of the year" in recognition of his lifelong membership and constant devotion. He is still regular in attending the Sunday services, and on October 31st was presented the following citation for his churchmanship by Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church:

"You have served your Christ and His church through the years of your lifetime with honor and fidelity, and have been a member of one fellowship for more than eighty-one years — a record seldom equaled. Young people have looked up to you as a teacher and counselor, and the influence of your life has been a benediction to many. Your good judgment and wise decisions have been known in the official councils of the church, and your sincere and able churchmanship has been evidenced on every occasion. The prayer-meeting, the power-house of the church, has been dear to your heart.

"In recognition of your faithful and devoted service during this long period of time, it is fitting that the church should honor you by naming you the 'man of the year' in the cause of Jesus Christ and the building of His kingdom in Harvard-Epworth Methodist Church, Cambridge, Massachusetts."

HURCH FURNISHINGS

Distinctive, hand-carved pulpits, altars, lecterns, baptismal fonts, tables, seats — in authentic period designs.
Beautiful altar sets and communion services.
Stained glass memorial windows made to order. Handsomely engrossed Books of Remembrance with repositories, resolutions, rolls of honor.
Send for our free catalog.

HITTEMORE ASSOCIATES, INC.
16 ASHBURTON PLACE, BOSTON, MASSACHUSETTS

KIMBALL, GILMAN & CO
87 Kilby Street, Boston, Mass.
General Insurance
Philip A. de Gruchy Stanley O. MacMullen

For a Christmas Gift Send Zions Herald

We will be glad to mail a Christmas gift card with each subscription.

Please send ZIONS HERALD *for one year, starting with the December 22nd issue, to —*

. . . . . .

. . . . . .

Please send bill for $2.50 to —

. . . . . .

. . . . . .

Communion On The Rails

Graham R. Hodges

The Methodist Committee for Overseas Relief reports that it has recently received a gift of $27 from a source not likely to be duplicated. On Sunday, Oct. 3rd, Bishop Paul Martin and a number of other Methodist leaders were en route by train to the meeting of district superintendents in Columbus, Ohio. That day was World Wide Communion Sunday. Rather than fail to take communion with millions of other Christians throughout the world, Bishop Martin and his party arranged with the conductor to have a communion service right there in the Pullman car! A cash collection of $27 was taken and forwarded to MCOR.

Religious Education And Private Enterprise

"Religious education in America has been earmarked for private enterprise and private enterprise has not responded adequately to the need," Ernest R. Caverly, superintendent of Brookline schools, said last week at the opening of the 15th annual convention of the Massachusetts Council of Churches.

Discussing the report of a special council committee, of which he is chairman, established last year to reappraise the underlying philosophy, methods and effects of the work of weekday religious education, Dr. Caverly said that the committee recommends a greatly increased church and personal interest in the weekday religious education program, and a steady increase in the amount of money spent for this purpose.

He revealed that the total enrollment in the weekday religious education program is 40,475, of which 10,092 are non-Roman Catholic, enrolled in 49 different school systems; 25,643 Roman Catholic children enrolled in 50 school systems, and 2420 Jewish students enrolled in eight different school systems. He said that also included in the grand total of 40,475 is the Lynn total of 2320 which came in undesignated.

Speaking to delegates from seven Protestant denominations, also committee members and representatives of about 70 local councils of churches throughout the state, Dr. Caverly stressed that the committee emphasizes its belief in the necessity for religious education in the life of every child.

"Without religious education an individual reaches maturity with a mutilated personality," Dr. Caverly stated. "The more completely the educative process can deal with the whole of life the more complete that process will be in developing every individual.

"However, in America, we have earmarked religious education for private enterprise, and private enterprise has not responded adequately to the need. Weekday religious education is an effort to meet that need; an effort which is succeeding in proportion to the active and practical interest which church people, lay and clerical, devote to it. Under present conditions in American life, with the separation of church and state and the religious diversity which characterize our people, the weekday system of religious education seems the most satisfactory plan which has been devised."

He concluded that the committee was convinced that the $78,000 spent annually on weekday classes was yielding large returns. The committee which made the study included in addition to Dr. Caverly, Professor Warren O. Ault of Waban, head of the history department in the Boston University college of liberal arts; Dr. Jesse B. Davis of Newton Centre, formerly dean of the Boston University school of religious education; the Rev. David R. Hunter, director of religious education for the Massachusetts Episcopal diocese; and the Rev. John Edward Thomas, director of religious education of the Massachusetts Council of Education.

Life Insurance and Annuities

Robert L. Gerling

The Equitable Life Assurance Society of The United States

82 Devonshire Street, Boston, Mass.

LA 3-5280 CO 7-1752

The Homemaker's Corner

Mrs. Harry A. Burnham

Nearly — Not Quite

I must begin by thanking George E. Metcalf, of North Andover, Mass., for setting me right on the man with whom Will Carleton's woman had run away. In a letter published in Zions Herald of Nov. 10th, he reminds me that it was her father, not her brother. Right. By just taking my copy of Farm Ballads from the shelf I might have been more accurate in my quotation. It never pays to be too sure, does it? Thank you Mr. Metcalf, and thank you for your kind words about our "Corner." It's nice to know you, and to know that you, too, like the wholesome poems of Will Carleton.

Incidents like this always remind me of Peddler Jones, who was the most accurate man I ever knew. He was a much-loved itinerant peddler around the countryside of Vermont and New Hampshire a good many years ago.

Peddler Jones was a small, wizen-faced little old man, with a smile that seemed to crackle his parchment-like skin.

All around the lanes and village streets women would wait for his voice calling, "Needles, pins, hooks and eyes. All kinds of Yankee notions."

This little old man had a Bible in his pocket and would often ask if he might sit on the porch for a few minutes and "Rest my feet and feed my soul from the Word."

Perhaps that was why he was so honest, so accurate in the description of his wares:

"Got some good steel shears, cut clean to the point — nearly, not quite."

"Here's some nice shoe-laces, yard-'n-a-half long — nearly, not quite."

When the summer came that Peddler Jones did not appear, the women of our town found their work-baskets needing replenishing and were obliged to trade at near-by stores where the tradesmen were not over-honest. But they had learned their lesson from the old gentleman. One of them caused a good deal of merriment in a group when she said, "My work-basket is empty of needles, pins, hooks and eyes — nearly, not quite."

Well, anyhow, if Will Carleton's man was not a brother he was — nearly, not quite.

Library of the UNION THEOLOGICAL SEMINARY New York

ıtional Odd Shoe Exchange

at It Is:

'he National Odd Shoe Exchange is a -profit service rendered to persons whose are not mates or for persons with only foot. Its function is to serve as a clear- house; to bring together those persons n mutual problems and to aid them in ring serviceable shoes from those in simi- situations who have them to spare.

he exchange does not deal with shoes, with names of persons of similar ages tastes in shoes styles who have available, ıre seeking, "mismates."

he National Odd Shoe Exchange was be- by its director, Miss Ruth C. Rubin, as answer to her own problem. Due to an k of polio, Miss Rubin was required to r different shoe sizes and thus became ely aware of the problem confronting sands of other persons in similar situa- s.

ıe difficulties confronting individuals mismated feet are both trying and ex- ive. In the past, in order to get two erly fitting shoes, it was necessary to buy pairs . . . one in each of the required . In order to get one shoe, it was neces- to buy an un-needed shoe also. This d the question not only of double ex- e, but how to make the best use of left- odd sized shoes. Those left-over shoes too good to throw away, but of no to anyone except a person wearing that cular size. The National Odd Shoe Ex- ge was formed for the purpose of solv- his problem and being mutually helpful rsons in the same difficulty.

iginally the project was begun as a free e, but it has grown beyond the expecta- of its founder. In order that this es- l service be continued and the largest er of people be served, a nominal regis- n fee is now necessary. This fee has established as the very minimum neces- o handle the expense of operation.

e National Odd Shoe Exchange cannot ntee that everyone will be immediately sful in finding "mismates." However, ast year's experience has proved that eds of persons have found their "mis- ." As the registration grows (and it is sing daily), the service will be more ıore helpful. Many have already saved erable sums of money through the ex- e.

annual registration fee is $3.00. This es the indexing and cross-indexing of ormation necessary to bring "mismates" er. This is a complicated process, but hich has been effectively worked out erience.

her information or more details may be d from Miss Ruth C. Rubin, director, al Odd Shoe Exchange, 6267 Clemens e, St. Louis 5, Missouri.

Deplore Bishop's Ban

Milwaukee, Wis. (RNS)—Protestant Episcopal Bishop Benjamin F. P. Ivins' recent action in forbidding Episcopal women of the Milwaukee Diocese to attend a corporate Communion service sponsored here by the United Council of Church Women was deplored by individual members of the Milwaukee Ministerial Association. The group as a whole decided to take no formal action, however.

The Rev. W. J. McLin, pastor of St. Matthew C. M. E. church, asked the members of the association for an expression of opinion on the ban.

"I would like to point out," he said, "that when a man of the bishop's standing takes an un-Christianlike stand, it seems that somebody ought to reply to it. I'd like to know what this group plans."

Floor discussion brought varied responses. One minister said Bishop Ivins' action reflected the stand of the Episcopal Church in regard to the corporate Communion service. Another clergyman disagreed.

In issuing his ban Bishop Ivins declared that "no intelligent or loyal churchwoman can participate in, nor should be present at such a service." Despite this statement, many Episcopal women attended the corporate Communion.

Alumni Become This Way

Summarizing a statistical study of alumni begun in 1946, President Paul F. Douglass points out this definition of the average graduate of The American University between 1925 and 1945:

The average graduate of The American University is a young person in the age group between 25 and 34. He or she has pursued graduate work, is happily married, has one or more children, lives in a city of over 100,000 population in the Middle Atlantic States, earns by his own effort, rather than from investments $4600 a year, and is in the professional, managerial, or housewife classification. He belongs to, attends, and supports the church, follows current political trends through the press and radio, votes, more in local than in national elections, takes an interest in legislation by signing petitions, writing letters, and sending telegrams, contributes to the Community Chest, keeps abreast of scientific developments, uses his hands somewhat in repairing or making apparatus around the house, takes care of his health, has a hobby, makes friends easily, and is realistic but nevertheless optimistic about the future. He believes that free enterprise is basic to democracy, is tolerant and understanding of other people, and believes that the United Nations is a step toward the kind of strong global government the world should have.

His living is enriched by interest in literature, music and art in that order of ranking. His standards of taste respect the traditions of the past but are not bound by them and look upon the present performance with an experimental objectivity and interest.

Aside from the routine of his comfortable living, he does not express himself on the average by active participation and performance in the humanities.

While graduates who majored in the humanities have sounder standards of taste in the humanity areas, graduates who majored in the social sciences have a greater understanding of social living but less inclination to serve voluntarily and indicate a suspicion of social conceit and selfishness not characteristic of the other groups. While graduates who majored in the humanities have an inclination to be naive and fuzzy about practical social and scientific problems, the graduates who majored in the natural sciences tend to be iconoclastic, compartmentalized, objective, and highly democratic in outlook.

Persons interested in the results of one of the most detailed surveys ever conducted to measure the outcome of education in the lives of graduates may obtain copies of the report by writing to the administrative secretary of The American University, 1901 F Street, Washington 6, D. C.

Bits Of Fun

"Are you really content to spend your life walking about the country begging?"

"No, lady," answered the tramp. Many times I wish I had a car."

Boss: "Take this letter to the office of Smith & Jones. On the way you will pass a baseball field."

Boy: "Yes sir!"

Boss: "Well, pass it."

The Watchman Examiner

Four-year-old Bobby was stroking his cat before the fire in perfect content. The cat, also happy, began to purr loudly. Bobby gazed at her for a while, then suddenly seized her by the tail and dragged her roughly away from the hearth. His mother said: "You must not hurt your kitty, Bobby."

"I'm not," said Bobby, "but I've got to get her away from the fire. She's beginning to boil."

A visitor in the north woods asked an old-timer what kind of weather they were going to have the next day.

"Don't know," replied the wise one. "Used to be a man could always judge about the weather. Now the government has took over and you can't tell what it will be."

A small boy was seen sitting moodily on his doorsteps.

"What makes you so miserable?" a friendly neighbor inquired.

"Well," replied the boy, "If I had it to do over again I wouldn't eat up sister's lipstick — even for spite."

You Bring The One Next To You!

UNION THEOLOGICAL SEMINARY
New York
7 1948

Dear Reader

The best friends of ZIONS HERALD are its regular readers. We are constantly amazed when we discover how many of our new subscriptions come from people who say that "a friend told me about ZIONS HERALD and it is the kind of a paper I want to read." This is good!

As we approach our 127th birthday we think that you might like to help celebrate by entering a "You bring the one next to you" campaign. If each subscriber would be responsible for getting one new subscriber during the coming month we would be able to make an amazing step forward.

Will you join us? Please let us hear from you as soon as you have your new subscriber signed up-!

Faithfully yours,

Emory Stevens Bucke, EDITOR

P. S. *How about doing your Christmas Shopping this way ! ! !*

And I'll Bring The One Next To Me!